



School of the World

THE UNIVERSE, THE QUR'AN AND THE HUMAN

Osman Nûri TOPBAŞ

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**THE UNIVERSE,
THE QUR'AN AND THE HUMAN**

Osman Nûri TOPBAŞ

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SECTION 1

SCHOOL OF THE WORLD, THE UNIVERSE, THE QUR'AN AND THE HUMAN

One who contemplates the universe with a deep perception will certainly understand what an enormous ability of contemplation has been gifted to him by Allah Almighty.

Thinking on the reason of these gifts, one should give thanks to Allah once more. Because Allah's creation of various kinds of intellectual means and opportunities that guide the person to contemplation, a key to belief and worship, is one of the greatest blessings of Allah to His servants.

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SECTION 2

CONTEMPLATION OF THE LIFE

Through the blessings of the time and the knowledge

If man cannot develop his spiritual state, he will be face with the differing struggles of different seasons during his life journey from cradle to the grave. A heedless life spend in the claws of these struggles will be filled with games during the childhood, by lust during the years of youth, unawareness during the years of maturity, and longing and regret during the old ages. Realizing the necessity to save life from wasting it as early as possible and spending it in accordance with the will of Allah means being on the straight path.

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TRANSLATOR'S NOTE

It has been an honor and a pleasure to help in translating this spiritual and illuminating book by Sheik O. Nuri Topbas (k.s). I consider myself honored by translating this valuable work through the help and divine assistance of Allah (swt) from Turkish to English. But i admit that i was not able to protect highness, power and eloquence found in original text in my translation. It is very difficult to find correct and fitting words to transmit the meaning intended by the Sheik.

I need to express clearly that i am not a native speaker of English nor born in an English-speaking Land. Therefore the work placed on my shoulder by Sheik Osman Nuri Effendi was challenging but i felt the great spiritual ease while working on this task through the spiritual assistance of the Author Sheik Osman Nuri Effendi himself.

Secondly i tried my best to transmit nearest meaning to the original book however the depth and vast reflection in the original text made it quite hard to give justification to it. Yes everyone knows that chicken with its own wings can not imitate eagles. Alas! It is impossible!

Dear Reader, therefore this is just a short meaning and a simple mirror to the original text.



I now leave you with this wonderful book of reflection. You will understand when reading this book that the Qur'an addresses the intellect as well as our other inner faculties. It directs believers to consider the universe and its functioning in order to learn its true nature and purposes as the creation and thus to learn the attributes of its Single Creator and his own duties as a creature. Sheik Topbas (k.s) explained the true nature of the universe as a book of its Creator and demonstrated through clear arguments that when it is read as such the Universe becomes a school for us all. Mekteb-i Alem, Kur'an ve İnsan (The School of Universe, Kur'an and Man) will build a citadel in our hearts against attacks of Deism, materialism and atheism. It tells us that this universe is a school teaching and describing us its Divine Maintainer and its Absolute Sustainer.

Our most basic need is the need for faith, the need to recognize and worship Allah (swt) with all His Most Beautiful Names and attributes, and to obey His laws; those manifest in the universe and those revealed through His prophets. In explaining the meaning of the Qur'an which is perfectly expounded by His final Prophet Muhammad (Upon whom be blessings and peace), and Islam, the complete and perfected religion for mankind, Sheik Osman Nur Topbas demonstrated here that there is no contradiction between science and religion; rather, true progress and happiness for mankind can, and will, only be achieved through studying at the school of universe and to know its Creator through it and to know himself.

Dear Readers, Words are like goods, wastefulness
in them is not permissible. With this I ask your prayer while
reading this book.

Dr. Mehmet Rıza Derindag
Manila, Philippines
2019



PREFACE

Dear Readers,

Endless thanks and praise be to Allah Almighty.

He created us from nothing. He created us in a perfect form whilst we had no form beforehand. He bestowed upon us innumerable material and spiritual blessings.

May endless Peace and Blessings be upon our Master Muhammad who is the pride of the Universe. He is such a servant and Prophet that we exist because of him. Being a member of his community is the greatest honor for us both in this world and in the hereafter. Adhering to his path means the best way of worshipping Allah. Obedience to him means obedience to Allah.

Dear Readers!

The main matter is to recognize God, to deepen in contemplation of Him, to reach the perfection through invocation and remembrance of Allah, and in this way to reach Allah. After all, this is the eternal purpose of life. The consistency in servitude expressed by our Lord in this context is explained in the Qur'an as follows:



“Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought):

“Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.”” (Al Imran, 3: 191)

On the other hand, our Prophet (Pbuh) says that;

“Shame on those who read these verses but keep themselves aloof from contemplation!” (Ibn Hibban, II, 386)

Therefore;

Contemplation is the key for the duly fulfillment of our servitude to our Lord and being a sincere member of the Prophet Muhammad's community.

Contemplation is the key for the belief...

Contemplation is the key for the knowledge, wisdom and «knowing Allah»...

Contemplation is the key for spiritual joys, being undeceivable about the tricks of the world, and making preparation for the hereafter.

Our Lord whose first command to us is “Read in the name of your Lord who created you!” (al-Alaq, 96: 1) has made this Universe a School for us.

Our Lord has bestowed upon us three books to read and three wonderful means to contemplate upon under the exceptional guidance and the excellent teachings of our Prophet (PBUH):

The UNIVERSE, the QUR'AN and the HUMAN.

The Qur'an, is the Word of Allah expressed in letters... is the guidelines for mankind's wellbeing.... is the guidance in both this world and the Hereafter.

The Universe, is another book of Allah where His Glory and Power is manifested, the Book of the Universe.

The human is the essence, index, and secret of these books.



The real education means to be able to read these wonderful books, to apprehend and digest them, and to live in accordance with the contents of them in the School of the Universe.

The principal purpose of the creation of intellect is to be become a means to use this key to understand the divine revelation...

The true art of the heart is to be able to see that divine signature in every aspect of the universe ...

To be able read the Qur'an with a perceptive heart that shivers and thus to know one's self and the soul ...

To be able to achieve the true meaning of "One who knows himself knows his Lord", to understand the purpose of creation, to become the witness of the Truth and the vicegerent of Allah on the earth... To be able to be the representative of mercy, goodness, righteousness, and love by gaining the harmony with the order in the universe, in the level of "the Best Exemplar".

Consequently; to be able to be a Perfect Human Being and to be worthy of the Paradise, the magnificent residence...

These are the purposes...

But how about our situation?

Nowadays, extensive scientific researches on the universe have been carried out. In comparison with the past, we have much more advanced knowledge in physics, chemistry, biology, botany and other fields.

But unfortunately, this collection of knowledge has not been used as a means of contemplation which can lead man to the truth by means of a healthy reason controlled by divine revelation.

Instead,

There is a tendency to make it a buttress for the fallacies of diseased philosophies and crippled ideologies.

Youth is being pushed into the jaws of disbelief in the circles of science and the philosophical gatherings.



Everything is linked to blind coincidences and the belief in «Allah the Creator» is being attacked.

The belief in the Hereafter is being destroyed. Unaccountable, unquestionable, and wild lifestyles are desired. Cruelty, violence, and lust are being encouraged.

They want to make one to forget that man is a blessed creation and the center of the universe. Instead, it is tried to turn him into a being that spends his life in pursuant to eating, drinking and lust like an animal. A pragmatist type of man is wanted to be formed.

Some surveys, statistics and observations indicate that dangerous signs have been developing among the younger generations who have been deprived of religious and moral education and raised away from spiritual values.

It is expressed with deep regret that;

These generations have been moving away from their biological parents, and instead, becoming the children of the mischief creating and baseless sources feeding them such as the internet, television, advertisements, and some inappropriate channels. These generations who are our most precious beings have been transformed into confused children fed by the streets...

Hearts are being locked by the heedlessness and the perversity...

The souls are being locked by egocentricity and selfishness...

Contemplation is the most precious key which will unlock all these locks and will lead the hearts to the straight path, revival, gentleness, and awareness.

A person who read the Qur'an and the Book of Universe through the perception of proper contemplation will feel the pure essence of his inherent nature, will lend an ear to the sensitive voice of his conscience, will observe the divine art in the universe with admiration and will give up the denial of the sun of the truth.

In this book, the features that will be a key for our contemplation are brought together.



Some examples for the embroideries of the flows of the greatness and the might, the harmony and the perfection in the universe are introduced herein.

An extract from the Qur'anic miracles, which proves that the Holy Qur'an is the Word of Allah who is the Creator of the universe is also presented herein.

The significance of the fondness and loyalty to the Prophet Muhammad (pbuh), who is the reason for the creation of mankind and the distinguished rose of the garden of humanity, has been expressed for our eternal salvation and happiness.

I invoke to our Lord to make this small work a means to ignite a spark which lights up the fire of guidance and faith in the hearts.

I would like to thank M. Ali EŞMELİ and Mustafa Asım KÜÇÜKAŞCI for their valuable contribution to the preparation of this work and I supplicate Allah that their service be accepted as a continuous charity.

Guidance and assistance comes from Allah Almighty.

Osman Nuri TOPBAŞ
Shaban 437 / May 2016
YÜZAKI / İSTANBUL



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Everything avows Allah's artistry:

“(Such is) the artistry of Allah, who disposes
of all things in perfect order” (al-Naml, 27: 88)

As Ziya Paşa stated:

سُبْحَانَ مَنْ تَحَيَّرَ فِي صُنْعِهِ الْعُقُولُ
سُبْحَانَ مَنْ بَقْدَرَتِهِ يَعْجَزُ الْفُحُولُ

“I glorify Allah Almighty whose artistry astonishes the minds and whose might makes the most prominent scholars powerless and helpless...”





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THE UNIVERSE, THE QUR'AN AND THE HUMAN

THE THREE WONDERS

Allah Almighty says:

“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.” (al-Isra, 17: 70)

One of the qualifications that make human superior to the other creation is that he has been decorated with intellect, heart, logic, wisdom, and spirit. In this way, man can benefit from the three distinct manifestations which interpret and expound each other.

1. People's own nature, essence or quintessence...
2. The universe as a school and a book



3. The word of Allah or the verses of the Qur'an...

The human being has been given intellect to observe and contemplate these divine secrets and wisdom.

For this reason, the first revelation of the Holy Qur'an was the following command:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

«Read in the name of thy Lord and Cherisher, Who created!»

(al-Alaq, 96: 1)

At the moment when our Master, the Prophet (pbuh), who is the pride of the Universe, was addressed with this command, he was contemplating and praising in seclusion in the Cave of Hira. In other words, before his prophethood, his heart was uncomfortable with the darkness and the oppressions of the pre-Islamic period and he was retiring into seclusion by taking a small amount of food and comforting his soul by long contemplation while watching the Ka'bah.

With the command «Read in the name of thy Lord and Cherisher, Who created » (al-Alaq, 96: 1), the first mission was given as contemplation.

Because contemplation is a means that leads belief, worship, good morals and all good things...

- O human, know and comprehend the wisdom in your creation!
- O human, think about on whose property you live and behave yourself!
- O human, spend your life with a purpose.



CONTEMPLATION: THE KEY FOR THE BELIEF

Because the purpose of the creation of people is «To worship Allah Almighty, in other words to serve Him». However, worship can be acceptable only when it is done out of true faith. The true belief requires «knowledge of Allah (ma'rifatullah)» that is to know Allah Almighty in one's heart. As to knowing Allah Almighty, who is transcendent, beyond and outside the ordinary range of human experience or understanding, and who is free from resembling the creation, can only be possible by reading the verses of the Qur'an and reading the divine manifestations inherent in the universe by heart.

This reading can only be fulfilled by contemplating with a mind disciplined by the divine revelation and by the perception of a heart purified from the negative states and characteristics.

Such contemplation is the key for the belief. The verse following the command **“Read!”** reminds the human, his nature and his creation:

“Created man, out of a (mere) clot of congealed blood (a germ-cell)” (al-Alaq, 96: 2)

Many other verses invite man to contemplate his own nature:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

“Now let man but think from what he is created!” (al-Tariq, 86: 5)

- *O man, why did you come to and will leave this world? Where are you going?*
- *O man, think deeply, and read all the verbal and nonverbal divine verses embedded in the universe, the Qur'an and yourself by contemplating them well.*



Who created man out of worthless water? Who has given him the most beautiful form? Who bestows upon him so many favors and lets him live?

“O man! What has seduced thee from thy Lord Most Beneficent? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias; in whatever form He wills, does He put thee together.” (al-Infitar, 82: 6-8)

What a great heedlessness and tactlessness is that man does not contemplate his Creator and his own creation while he feels the need to thank even to a person who gives him a glass of water.

The following statement of Ismail Hakkı Bursevi is so meaningful:

Glory be to Allah Almighty who has;

“Made the ear, which is a piece of bone, hear; Made the eye ball, which is made from oil, see; Made the tongue, which is a piece of meat, speak;

Furnished the plants with fruits and grains, the animals with meat and fat, the earth with trees and rivers, the sky with stars and their light;

Assigned the night for man's resting;

Who bestows out of His innumerable blessings as much as He wishes during the day time.

All sciences are merely the identification of the laws and principles established by Allah Almighty in this universe. Whereas true scholarship is not to remain in the surface but rather to pass the stages of the heart and to recognize the Mighty Power who established those laws and principles, and thus to be able to move to the divine secrets and wisdom.



Even though you cannot worship Him duly, He values you and bestows His innumerable material and spiritual favors upon you as if He had no other servant than you.

Despite all these favors, you are careless as if there were another (shelter, sanctuary and backing) other than Him. (What a terrible ignorance and heedlessness it is!) (See *Rûhu'l-Beyân Kur'an Me'ali ve Tefsiri*, v. 1, p. 94-95, Erkam Publications)

The following verses of chapter al-Alaq draw attention to Allah's blessings bestowed upon man:

“Read! And thy Lord is Most Bountiful, He Who taught (the use of) the pen, Taught man that which he knew not.” (al-Alaq, 96: 3-5)

From among the whole creation, Allah Almighty granted only to man the elegant hands which are suitable to hold pen and carry out delicate works, a brain with the ability to develop instruments and means of knowledge and contemplation such as pen and so on.

Allah Almighty says:

عَلَّمَهُ الْبَيَانَ

“He (Allah Most Gracious) has taught him (man) speech (and intelligence).” (al-Rahman, 55: 4)

Unfortunately, since the souls have been indulged to material things, today's understanding of science does not go beyond the exploration and identification of the physical laws that Allah Almighty has established in the universe.

The stage of «ma'rifatullah» which means knowing Allah by heart and which is the vital point in this matter has been neglected.



THE SECRETS AND THE WISDOM

Bayân (speech and intelligence) has various meanings such as man's comprehension of the Word of Allah Almighty and his ability to express it, ability to talk, think and contemplate. Teaching *bayân* also implies equipping with the capability to carry out physically and metaphysically all these functions.

The blessing of speech rich in expression with countless words has also been uniquely bestowed upon man. The first step of speech is to translate the thoughts into symbols that we call words. These symbols are called for from the depths of memory by a mechanism, whose mysteries we cannot comprehend, and are put in successive order in sentences. Then the sentences are loaded with words, meanings and emotions.

Then completing its function in the body and on its way to exit, the air is transformed into words by means of the vocal cords, the tongue, the teeth and the lips. In the course of the speech activity, 44 muscles of our face also work and help to express the meanings of the words with facial expressions.

The air particles take these words and transmit billions of copies to the eardrums of the addressees. No sound can be transmitted in an environment where there is no air. The meaning of these sentences and words are decoded through a journey in the receiver's body systems, which is at least as perfect as their journey in the speaker's body systems, and the thoughts and feelings they express become comprehensible. Consequently, understanding what is spoken is a

The person, whose eye of the heart is open, comprehends that the whole universe consists of divine manifestations, and observes the divine art in everything.

ring in the chain of the miracle of «*bayân*», as important as the ability of speaking is. (see Kandemir et. alia, *Meâl*, II, 1831)

Of course, «*bayân*» does not simply consist of talking. It is stated at the beginning of Chapter al-Rahman (55, 1-3) that;

«(Allah) Most Gracious! It is He Who has taught the Qur'an. He has created man»

Following these verses, it is expressed that *bayân* was taught to human. In other words, the true Divine Will regarding *bayân* is man's ability to comprehend and contemplate Allah's Word and divine messages embedded in the universe.

Allah Almighty taught the Prophet Adam, the ancestor of mankind, the names. Other creatures act within the frame of the instincts inherent in their nature and they cannot overstep the boundaries of the circle drawn for them. A dog does not know the nature, existence, the name and the matter of a cat. A dog cannot contemplate on the wisdom of the existence of a cat. In like manner, a cat does not know the name of the mountains and their contribution to the ecological harmony. Because the Divine Will has not bestowed the ability of *bayân* to them but only to man.

Bayân does not refer only to knowing and informing the material causes. As the spiritual state of a believer develops, the horizons open before the eyes of his heart. Hence our Master Muhammad (pbuh) said:

Every particle in the universe delivers news from the divine joy to the one whose eyes of the heart are able to see. For the souls devoted to Allah, even the emotive melodies coming from the hearts of the tiny birds are the most soulful praises.



“By Allah! If you knew what I know, you would laugh little and you would weep much; ... and you would go out beseeching Allah.”

(See Ibn Majah, Zuhd, 19; Muslim, Fadâil, 134)

Therefore, the level of *bayân* taught by Allah Almighty changes according to state of every heart. *Bayân*, or the ability to comprehend Allah's signs and messages, is at the highest level in the case of Allah's Messenger (pbuh). On the other hand, the distinguished servants and the friends of Allah comprehend it proportionally to the state of their hearts. As to the common people, it is at the level of understanding, listening and expressing the appearance.

Although everybody who sits at a reading table watches the same scene and is subject to the same lines, he/she benefits differently from the divine statements in the Qur'an and in the universe depending on the state of their soul.

Let us here also express that;

What a major atrocity and dishonor is to attempt to use the blessings which Allah granted only to man, such as intellect, perception and ability of *bayân*, etc., against the Divine Mightiness!

Today, people in astray who deny the creation and believe in «evolution» and coincidence, consider human being as a creature distinguished among other creation by its intelligence. They manifest the foolishness and insolence of attributing this characteristic to the nature instead of the Creator. When they are asked the following question which refutes the theory of evolution:

The hearts that can see, hear and feel see in this universe nothing but the manifestations of divine might and power. Shame to those who cannot speak with roses, hyacinths, nightingales in this world and those who do not understand the language of their state!



“Why are not new creatures formed anymore?” They refer to time as an answer and say “That happened by itself in hundreds of thousands of years”. The representatives of this false mentality in pre-Islamic period used to say the following:

“And they say: “What is there but our life in this world? We shall die and we live, and nothing but time can destroy us.””

Allah Almighty replied to them:

“But of that they have no knowledge: they merely conjecture.”

(al-Jasiya, 45: 24)

QUESTIONS FOR THE DARWINISTS

They allege that the human beings emerged as a result of evolution. However, as it is known, there are many kinds of monkeys ranging from the little ones to the gorillas and orangutans. Let then the evolutionists choose the closest one of these species to the humankind and transform them to the human being by injecting them human hormones and genes!.. Is this possible?

Or let them transform a human to a monkey by injecting him/her the hormones of a monkey!

Of course, this is not possible!

This is the wreckage of the ideas caused by the false philosophy!..

What a pity for those who are unaware of the manifestation of Allah Almighty's names of «al-Bârî (the One who creates perfectly)» and «al-Musawwir (The Flawless Shaper)». What a pity for the inert hearts that feel nothing from the silent statements of the winds, streams and mountains.



Unfortunately, today millions of people go after this negative and foolish theory of evolution simply just because of their hatred of the religion. They blindly adhere to this false theory like the people of the Age of Ignorance did in the past who used to say in bigotry, "This is the way of our ancestors".

As it were, they strive to deny the fact that Allah Almighty created the living creatures thousands or even hundreds of thousands years ago, and to attribute creation to blind coincidences. They fabricate scenarios based on conjectures, fake drawings, and plenty of imagination. They abuse the people's trust in science who do not have much knowledge on this matter.

However, they cannot respond to the following questions:

If the evolution were the essential reason of all the living creatures, as you claim, how can you explain that some creatures have remained in the same form for hundreds of thousands of years as proven by their fossils. Why don't these creatures evolve?

If the evolution were a process of change to the perfection and to the optimum, as you claim, how can you explain the countless species and variations among the creatures which were allegedly same at the beginning? Why did the allegedly same conditions give to one species wings, while giving others legs, marsupium, horns and similar trillions of different properties?

If the evolution were an extremely slow process, as you claim, isn't this process supposed be observable and provable even if it is micron by micron?

Imam Shafi (May Allah be pleased with him) said:

"If a person's principal desire is the things he will fill to his stomach, the value of this person is equal to the things ejected from his bowels!"

Again, according to this understanding, every being should be in an incomplete form, in other words should be continuing its evolution. However, when one examines the mechanism of a creature, no matter which creature is examined, he/she can see its perfection. It is not possible to see any being that is half, deficient, incomplete or aimless.

Since the evolutionists could not prove this slow progress, they started to allege that the new creatures were formed by sudden jumps. As there is no way to prove a lie, this claim is also stay unproven too.

When Allah Almighty wills something to happen, He just says “Be!” and it is.

While none of man-made coincidence system can produce any beneficent, decent and meaningful result, how can one believe that trillions of sequences of coincidences happen in the nature?

The only reason to believe in such a nonsense is the denial of the existence of the Creator.

Denial of the existence God is a negative belief and is unrealistic. A faithful soul believes in the existence of God and uses the key of contemplation in the service of this belief. As for the unbeliever, he observes everything with suspicion and distrust to support his belief that “there is no God”.

All these evolutionist nonsenses are to deny the existence of the Absolute Maker. In order to deny the Creator, the evolutionists claim that all the living creatures, even all living cells are equipped with perfect intelligence and ability of adaptation.

Ali (May Allah be pleased with him) said:

“The value of a person is equal to his wishes and desires.”



On the other hand, Allah Almighty has created human beings similar to animals in respect to some biological and physiological characteristics. However, this similarity carries some wisdom:

1. The human soul was inspired with both the sins and piety. Moreover, man has been given the ability both to fall down to *asfal al-safilin* (the lowest of the lowest) and to go up to *ahsan al-taqwim* (being the best exemplar of the creatures or reaching the level of friendship of God). This is because, as the prophets, siddiqs, friends of God and righteous have lived throughout human history, there have been the servile, brutal and cruel people as well. In this regard, rest of the creation constitute good examples for us.

Because the inner worlds of those who do not go through proper disciplining and whose spiritual worlds have not reached peace and tranquility are like a forest where many animals live. In accordance with their nature, they reflect the characteristics similar to an animal. Some are cunning as foxes; some are as predatory as hyenas; some are hoarder like the ants; and some others are poisonous like snakes. Some bite while fondling; some suck blood like leeches; some laugh at your face but lay a snare under you. All of these are characteristics that can be observed in individual animals.

2. Another reason of the likeness of man in appearance to other creatures is hidden in the fact that man has been appointed as the Vicegerent of Allah Almighty on earth. Indeed, Allah's appointment of the task of vicegerency to man, who is a being created out of dust and who seemingly resembles to the other creatures, at first

By coming closer to God, a servant must first comprehend his nothingness. After the cognizance of nothingness, the state of developing spiritual knowledge begins, as well as the mysteries and wisdom are gradually manifested in the heart.



surprised the angels, the graceful beings. As for the Satan, he could not accept this appointment at all.

Allah Almighty created man with some characteristics common to the other lower creatures. On the other hand, He also granted to man some other specialties with which he can reach and even pass beyond the levels of heavenly beings. Just as Satan could not comprehend the value of man, the evolutionists and other similar unbelievers cannot distinguish man from the animals. They are deprived of understanding the man's spiritual abilities.

3. The fact that human beings' resemblance to other creation to a certain degree in respect to their birth, nourishment, reproduction and turning into dust after death, is a reality that keeps them away from arrogance. The terrestrial aspect of man makes it easier for him to be modest, to be in the service of others, to regret and ask forgiveness for the mistakes he does.

Those who deny the fact that man is the vicegerent of Allah on earth and believe in the nonsense of evolution manifest arrogance by presenting man as the most intelligent creature in the world. They show insolence by attributing the perfectness of their creation to their own intelligence instead of to their Creator.

4. By giving the creation to the command of man, they have been appointed to the man's disposal. Today, some scientific experiments are carried out on living beings whose gene structures and bodily reactions resemble to human beings. In this way, many drugs and treatments can be developed without using humans as a Guinea pig.

The wise men live by feeling the life. On the other hand, the heedless men live as if they are living corpses. However, the most important issue is to be able to live even after death, or leaving a pleasant memory behind. Mawlana Jalaluddin Rumi says: "Be a word that is nice to be remembered. Because man is nothing but the beautiful words said after him."



Due to the transcendence of Allah Almighty and the human beings' undergoing trial of faith, there is an "external" curtain around the beings. Being stuck with this external curtain and not being able to see the internal essence of beings is one of the greatest unperceptiveness.

Then again, the signature of the great art can be explicitly seen on this external curtain. Claiming that the universe, the exhibition place of this great art, came into existence by itself means ignoring the Creator and instead worshipping to the creatures.

In fact, *mâddiyyûn* or the materialistic philosophy has caused the spread of atheism around the world.

This diseased approach of understanding led to,

- The emergence of Darwinism in biology. This deviant thought attempted to deny the creation by using the theory of evolution.
- The emergence of Freudism in psychology. This movement described human beings as the slaves of their lust and base feelings.
- The development of Capitalism and Communism in economic and political areas. These systems of thoughts turned man into Croesus whose only aim in life is to collect material wealth.

Dominated by these concepts, the western civilization has led to the destruction of millions in the last two centuries.

Today, a denialist philosophy called Scientism also gives up treating the science as being a medium or an instrument and turns

Allah Almighty created all the sciences as means to know Him. For the living hearts, every science is a means leading from the cause to the causer, from the product to the producer, and from the art to the artist.

it into an aim. As if, it worships positive sciences. This false understanding based on the atrocities committed by the altered Christianity against the scientists in the Middle Ages alleges that the religions were invented by man and the only truth that can guide humanity is science and therefore human intellect.

However, human intellect can only benefit mankind within the contents of the divine revelation. Because human intellect is an instrument similar to a knife with two sharp sides. It can be used for both the benefits and harms. In fact, one may use a sharp surgical knife both to perform a surgical operation and to commit a murder.

Nuclear energy can provide benefits such as light and warmth which save people from the darkness and protects from the cold. But, if it is used for the production of weapons and bombs, it turns into a monster that kills all living beings and leaves the survivors and even their descendants disabled.

IS THIS CIVILIZATION?

Numerous kinds of bombs, missiles, chemical and biological weapons and particularly the atomic bombs which annihilated hundreds of thousands of people in the last century was produced by “human intellect and science”.

Human intellect and science on the one hand develop medicines to cure illnesses, while on the other hand they produce narcotic drugs and harm generations.

Ignorance does not mean not having worldly knowledge. The true ignorance means while man exists as a blessing of Allah and is fed by numerous blessings of Allah, he disbelieves Allah, the Bestower of all those blessings.



Late Nurettin TOPÇU was our teacher. One day he asked us a question:

“- Kids!” he said, “Which people are/were more peaceful and happier, people of today or people of the past?”

We answered: “Of course, people of today” When he asked why, we explained the reasons:

“Today’s people are able to cover certain distances in three hours, while it used to take 3 months in the past. In the old days, a woman used to wash the laundry in a washbowl and this would take half a day. But today, thanks to washing machine, this work is done effortlessly.”

The teacher objected to our answer and explained why people of past were more peaceful:

“- Progress of the machines have made the human soul confused. America dropped two atomic bombs in 1944 and turned two cities into burned coal. No one had the right to turn the soil into coal ... No one had the right to slaughter women, children, the elderly, and the plants...

Isn't that a monstrosity?

Is this humanity? Is this civilization? Is this progress?

The progress of industry has poisoned the soul of mankind.

In short, people were not so cruel in the past. In spite of the hardship they suffered, they were far more happier than the people

The pious believers observe the worlds through the eye of their heart without curtains. They read the pages of the universe. On the other hand, the miserable people who spent their lives in pursuit of their selfish desires cannot see the wisdom in the book of the universe as they close their sight by the fingers of heedlessness.



of today. Because the iron claw of materialism that paralyzed human soul did not exist at the time...”

Today, because of the oppressors’ greed for oil, millions of people have been expelled from Syria, their homeland. Those who were not able to leave have become the targets of the bombs.

“This is the civilization, a monster that has only one tooth left.”

Today, the inventions produced by the development of industry were assumed to be the civilization and help is expected from machines, the soulless masses of iron. The immature selves relying upon the power of materialism are dragged into egoism, egocentrism, and selfishness that hold their peace and happiness above everything. Thus they constitute an example for the heedless ones described in the following verses:

Woe to every (kind of) scandal-monger and-backbiter, (1) Who piles up wealth and lays it by thinking that his wealth would make him last forever! (al-Humaza, 104: 1-3)

Moreover, there are many people act based on intellect and science but do not give up religion and belief.

The conclusion reached by the mathematician and philosopher Descartes (1594-1650), who is considered as the father of modern philosophy and rationalism, states that the divine revelation is the main source of the truth. He reached this conclusion through reasoning based on “the proof of existence”. Descartes states in his book titled “Méditations métaphysiques”:

Sheikh Sadi:

“A wise man takes lesson of wisdom even from jokes and tales. Although if you read to a heedless man one hundred chapters from the words of wisdom, he takes it as a tale.



“God is a perfect and faultless being who does not make mistakes and does not deceive. Accordingly, His knowledge is also faultless and correct. Because God is perfect, He does not make mistakes. Since He does not make mistakes, His knowledge is correct; Since He does not deceive, what He informs is also correct. If he says “I created the universe”, then this is correct. Therefore, it is the true knowledge of God who is the source of absolute knowledge.”

Paskal says the following in confirmation of the same view:

“There is a sound coming from the depth of our existence and telling us that we are immortals. This is the guiding sound of God manifesting itself in us.”

However, the philosophers like Descartes, Spinoza, Pascal, Kant etc. who reached the idea that God's existence is a rational necessity were not able to develop these ideas. Because they were negatively conditioned from observing the principles of a false religion which had been altered by man and not knowing the true religion Islam adequately. In fact, unfortunately we have no evidence that these philosophers, who were respectful to the religions, were honored with the belief in the Unity of God which is the first and basic condition of the happiness in both this world and the Hereafter. Necip Fazil compares the state of these philosophers to:

“The people who docked at the pier of Islam but missed the last ship for they could not take one last step” (Necip Fazıl KISAKÜREK, Batı Tefekkürü ve İslam Tasavvufu (Western Thought and Islamic Sufism) p. 51, Büyük Doğu Publishing, İstanbul, 2012)

One of the magnificent sides of Allah's mind-boggling art is the splendor that He exhibits in both the small worlds as little as atoms and the enormous worlds as large as the universe.



Therefore, “intellect and science” are not the aims, but rather the means. The selfish and demonized civilization, a monster that has only one tooth left, has moved the intellect away from the revelation and the true belief and abused science and technology in the service of its base desires.

Allah Almighty has not bestowed the blessing of intellect to commit murder. He rather bestowed it to use for contemplation of the divine truths and in the service of the servants of Allah.

Allah Almighty has not bestowed the blessing of speech to lie, ridicule, gossip, defame and to utter similar immoral nonsenses. Instead, this blessing has been bestowed upon us to read Allah’s words, to speak the truth, to advise each other what is right and good, patience and compassion, to command the right and forbid the wrong.

The greatest and most vital question in the school of world is about the issue of believing in the unseen.

BELIEVING IN THE UNSEEN

In fact, at the moment of death when the curtains removed and the world of the unseen becomes visible to the human eye, man’s test in this world will come to an end, and then faith and repentance will not be acceptable.

Because the sensitivity of heart to believe in the unseen is required in order to be honored with the blessings of Paradise. It is not an important skill to accept the perceivable beings.

In an atom, there is a nucleus and electrons that rotate around it in an enormous speed. If this small world were to be enlarged, it would turn into systems like solar system in which planets are rotating around the stars. There is magnificence in both micro and macro cosmos.



The real important skill is to be able to believe in the truth while it is behind the curtain and to spend a life in accordance with that belief, and to give the last breath in that belief. Necip Fazil describes such a blessed moment of death as follows:

At that moment, curtains go up and curtains go down,
The true skill is to be able to say "Welcome" to the Angel of death...

However, thanks to the key of contemplation, this test is not so difficult. Because;

"Our Lord is unseen because of the heaviness of His appearance"

He is Muta'al (Transcendental, the Most Exalted and beyond everything). He is Bâtin (the Hidden, the Imperceptible, One who is behind the curtains). However, everything created by our Lord is the manifestation of His attributes. Everything attests Him.

The perfect harmony in the universe points out several names of Allah such as 'Alim (the All-Knowing), Hakim (the Wise), Aziz (the Mighty), Qayyûm (The Self-Subsisting) and Mudabbir (One who plans, rules, and governs).

The ecological system which feeds trillions of living beings ranging from the microscopic ones to the gigantic whales; a separate dining table is prepared for each and every one of the creatures; none of them is left hungry.... This marvelous system indicates us other names of Allah such as Razzaq (the Total Provider), Mun'im (the Benefactor, the Generous), Karim (the Generous), Jawâd (the Magnanimous), and Nâfi' (the Propitious, the Benefactor, the Source of Good).

Mawlana Jalaluddin al-Rumi says:

"Since thou hast seen the revolution of the millstone, come now, see also the water of the river.

Thou hast seen the dust rise into the air: amidst the dust see the wind." (Mathnawi, Book 5, verses 2900-2901)

We observe different species and varieties of creatures, but in fact, each creature is a unique copy. There are no two people exactly identical regarding their physical properties and a life plan. Even the identical twins have different fingerprints, different retinas, and of course completely different fate.

This distinguished art is not unique only to man. There are not even two identical apple or orange trees on earth. Every one of them has a separate fate, program, and a lifespan.

The Prophet Adam (pbuh) had the codes of entire humanity. Color, shape, height and everything... A child inherits certain characteristics from his/her grandfather and also from his/her mother's relatives.

Trillions of sperm cells, from which man is formed, are created in human body in a life time. When it fertilizes an egg in the uterus and they form 46 chromosomes, trillions of possibilities emerge. Trillions times trillions of possibilities...!

A person has a couple of children. The divine fate selects them from among trillions of possibilities. Parents only watch, admire, and embrace this divine gift by saying "O, my child!"

O man!

You were created from one cell from among those trillions! Not the other trillions, but you have been created. What a nice opportunity of contemplation this is... Because we have been the chosen and created ones from among the trillions of cells that could be other human beings, we should always thank Allah.

Mawlana Jalaluddin al-Rumi says:

"O, foolish man! Which one is more plausible, existence or nonexistence of a maker of all these mansions, palaces and many residences?"



Necip Fazil expresses how these magnificent arts and distinguished works refer to the Divine Artist behind the curtains.

Festivities, beautification and rejoice in atoms;
And annulated glory, annulated glory.
Interwoven architecture, interwoven personality,
I know You, O Lord, the Unknown Famous.

The enormous celestial bodies, the endless galaxies and the heavens opens the windows for our contemplation of other names of Allah such as Azîm (the Magnificent), Kabîr (the Great), Khaliq (the Creator), Azîz (the Mighty), Qadîr (the Powerful) and Muqtadir (the All Authoritative).

Various living beings and plants are the manifestations of Allah's names, al-Bari (the Evolver, the Maker from nothing) and al-Musawwir (the Flawless Shaper).

The system established on the interrelations of all these numerous creation is another manifestation of the Allah's Omnipotence.

A gazelle is fed with herbs. Lion eats the gazelle. The remaining of its body feeds scavengers such as hyenas, vultures, and similar creatures. Flies and insects are fed with it too. Their remains and corpses return to the ground, and become the nourishment for the plants. Thus, the circle turns back to the beginning.

Chicken eats the scorpion, the human eats chicken. This is a perfect ecological order in the food chain. If this balance is harmed, everything will fall into disorder .

Mawlana Jalaluddin al-Rumi says:

"O my son! Which one is more plausible the existence of a clerk who writes the lines that you see or nonexistence of a scribe of the writings that adorn the walls and fill the pages, line by line?"



If one looks at the whole as much as he can, the glory, power and, wisdom can be clearly seen. The wisdom is the secret side of the events, processes and the entities. On the other hand, it is the accurate expression and act attesting that every event in the universe occurs in accordance with certain purposes and it is not useless and void.

Our eyes can see a certain distance. In other words, we can see clearly up to a certain point, blurry from that point to another point, and can see nothing beyond that last point. We can see neither the microscopic world nor the distant places without the aid of some instruments. Again, the wavelength visible to the eye is also limited. We cannot see the infrared and ultraviolet lights around us.

Our hearing ability also works within certain boundaries. We can hear only a certain frequency range.

Based on these examples, we have to admit that human intellect is limited too. While the human mind is stopped even by physical problems, it is unthinkable that it does not fail in metaphysics. How beautifully Ziya Pasha expressed this:

İdrâk-i meâlî bu küçük akla gerekmez,
Zîrâ bu terâzî bu kadar sıkleti çekmez.

Meaning “It is not within the ability of this small mind to perceive the high truths; Because this (small) scales cannot carry so much weight.”

Just like our senses of seeing and hearing, every scale has maximum and minimum limits. This is also true about the range of per-

Mawlana Jalaluddin al-Rumi says:

“O man! Can you show me anything in this universe that comes into existence by itself? Separate a self-sprouting plant from the soil and see if it is grown by itself or not.”



ception of human mind. The human mind's attempt to solve enormous problems such as fate and destiny is like trying to weigh a huge truck by a tiny jeweler's scale! That scales will certainly shatter into pieces!

In the way how our mind works, because it formulates opinions, makes comparisons and conjectures about the unknown with reference to what it has already learned, there is a high probability that it may fall into mistakes and go astray in the areas out of its perception. Philosophical heresies are examples of this. Therefore, in matters that are beyond the capacity of human mind, it is necessary to employ human mind as subject to the content of revelation.

We can understand the weakness of man by contemplating the following facts:

There are various kinds of mechanisms in human body. We breathe, blood is purified in our lungs and it is loaded with oxygen to be delivered to the cells. The heart works for a lifetime without taking a break. Every limb needs a rest, but the heart does not. In other words;

Our heart beats constantly and pumps blood to the cells located at farthest part of our body.

Our liver slowly gives our body the sugar extracted from the foods. If it gave the sugar suddenly, the sugar would turn into a poison.

Our kidneys are a magnificent filtering system...

“If thou wert to question them, “Who created the heavens and the earth?”

They would be sure to reply, “they were created by (Him), the Exalted in Power, Full of Knowledge”. (Al- Zuhuf, 43: 9)

There are many other systems and none of these systems control is subject to human will. They work according to a divine program outside our will. According to the scientists, these systems work as if each one of them has a computer.

If their control were to be given to us, we would certainly fail about the management of the organs of our body. Because we forget and we need to sleep, but these organs have to work while we are asleep. Their Owner keeps each one of them working in harmony.

There are many things that man cannot solve by his limited mind and assumes that these are causeless. As the secrets of these events have been solved in time, they have started to be understood. Everything in the universe attests that it was created as a flawless part of a perfect plan by a Creator who knows everything and has endless wisdom and power.

The following is only one of the thousands of examples:

Man had looked at his fingertips for thousands of years, but was not able to realize that those fingertips are a kind of seal and a kind of registry number unique to him. The uniqueness of the fingerprints was discovered in the late 19th century thanks to a science called dactyloscopy.

The planet Earth, which is full of endless secrets from which we could give only a few examples cannot even be considered in the size of dust particle when it is compared to the universe. On the other hand, however, there are numerous beings and wonders placed in it.

(O, my Messenger) Say: "Who is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah..."

(Yunus, 10: 31)



Allah Almighty says:

(O, my Messenger) Say:

“Who is it that sustains you (in life) from the sky and from the earth?

or who is it that has power over hearing and sight?

And who is it that brings out the living from the dead and the dead from the living?

And who is it that rules and regulates all affairs?” They will soon say, “Allah”... (Yunus, 10: 31)

Even the polytheists could not deny Allah Almighty as the Creator. This situation is expressed in another verse as follows:

“If thou wert to question them, “Who created the heavens and the earth?”

They would be sure to reply, “they were created by (Him), the Exalted in Power, Full of Knowledge”. (al-Zuhurf, 43: 9)

Despite all these, a foolish man may deny if he wants.

Just as the unbelievers of the past who witnessed the prophets' clear miracles but said “This is just a magic”, today's unbelievers will present some excuses for their denial too.

However, these excuses are too weak to cover the quest for truth in their own conscience. Just as atheist professors who were forced to accept the existence of a Creator after performing research on

Meaning “The entire universe is the greatest book of Allah. If you read any letter of this book, you will see that it refers to Allah. When you contemplate any particle in this Universe, it will take you to Allah.”



human gene for 25 years, there are many others who could find no relief but to believe.

The nonsense of the denial of the existence of a Creator is a weakness caused by arrogance. It is caused by the thought that believing in Allah, being a servant to Him, serving to the Messenger of Allah and the divine book are acts that are beneath the person.

Whereas;

The true value of man comes from being a good servant of Allah Almighty.

Because every disbeliever, who cannot understand the purpose of his creation, lives like a fugitive on earth and spends every moment of his life uneasy and disturbed under the fear of incurring to calamities.

It is well known that the psychological disorders have risen in this century when disbelief and secularization have widely spread.

Thus in order to have a peaceful life, it is necessary to contemplate upon the answers of the following questions:

- O man! Know the wisdom in your creation and contemplate on it!
- O man! Think about on whose property you live and get yourself together!
- O man! Live your life with a purpose!

Necip Fazil:

*Festivities, beautification and rejoice in atoms;
And annulated glory, annulated glory.
Interwoven architecture, interwoven personality,
I know You, O Lord, the Unknown Famous.*



- O man! Why did you come to this world? Where does this flow go?

- O man! Think about and read all the signs embedded in this universe, in yourself and in the Qur'an, and contemplate on them deeply.

The existence of those who do not contemplate on all these truths and insist on disbelief can be taken as another reason for contemplation.

As a manifestation of Allah's name al-Mudil, it is necessary that the unbelievers whose hearts are sealed will exist in this world of testing until the Judgment Day.

Such people prove with their existence that the mind is not enough for contemplation. The heart is not enough for finding the true path. These are only means. Unless Allah Almighty grants, man cannot find the straight path. This is a divine secret teaching us that we must take refuge in Allah.

Another reason that reminds man the purpose of his creation is his life.

After the infancy and childhood which is the period of incompetence, the period of strength namely the youth starts, and thereafter the period of incompetence and weakness, in other words, the old ages come. The human soul, which desires the eternity, objects this journey going towards an end and asks the question "Where does this journey go?" and contemplates upon the death and the afterlife.

Mawlana Jalaluddin al-Rumi says:

"Correct yourself, before you read the verses of the Qur'an and the sayings of the Prophet.

If you do not smell the beautiful fragrances in the rose gardens, look for the fault not with the garden, but rather with your nose.



THE SECRET IN MAN

Human is a mysterious being that experiences ebb and flow between being a pious person or wrongdoer and being the best exemplar and the lowest of the lowest. In respect to being a reflection for the divine attributes, man is the most capable one among the creation. In this regard, the universe, like a full-length mirror, has been given to man's disposal and contemplation.

In fact, the whole universe consists of the manifestation of divine names. In this respect, the universe is a kind of clear glass plate which was not enameled yet. Man is the enamel that turns the glass plate into a full-length mirror. When man contemplates about the universe, it transforms into a full-length mirror for his perception. When man look at that mirror, he sees and realizes his nothingness and the essence of his creation in that mirror. This contemplation can be formulated as:

“One who knows his self knows his Lord”

Because, it is stated in a hadith:

“Allah, (who is free from any kind of semblance and imagination) created Adam in His own image.” (Muslim, Birr, 115)

The truth expressed in this hadith is not physical, but rather esoteric and spiritual image. It is not about the body and self, but rather the spirit and the secret.

Sheikh Sâdî says:

For the hearts that know Allah, even a single leaf in the trees is a means to know Allah. As for the heedless, the whole tree does not even have the value of a single leaf.



The truths such as breathing into man something of His spirit, appointing man as His vicegerent on earth and commanding angels to prostrate before Adam all reiterate this fact. Allah Almighty says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Behold, thy Lord said to the angels: “I will create a vicegerent on earth.”” (al-Baqara, 2: 30)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

(Allah Almighty commanded the angels):

“When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.” (Sâd, 38: 72)

Allah Almighty taught the Prophet Adam (pbuh) all names. Thanks to this knowledge and specialties bestowed upon him by Allah, man will become the witness of Allah's art on earth. Man will strive to read the wisdom and secrets embedded in his own being and in the universe under the guidance of the book of the universe and the Holy Qur'an. By means of this effort, he will make progress in the knowledge of Allah.

This is because the friends of Allah said the following as interpretation of the divine truths:

“Allah Almighty is the secret of man and the man is the secret of Allah Almighty.” (Fusûsu'l-Hikem Tercüme ve Şerhi, I, 48)

Sheikh Galib says:

*Hoşça bak zâtına kim zübde-i âlemsin sen,
Merdüm-i dîde-i ekvân olan âdemsin sen...*

Meaning: “O man! Look at yourself nicely through the eye of heart for you are the essence of the world, i.e. the created beings and you are Adam, the most precious one of the creatures”



One who can overcome the barrier of self is the exhibition place of elegances, and a marvel of art. It is the summary of the book of universe and the reason for the creation of the universe.

Because;

Even though man is composed of meat and bones in appearance, many divine secrets, glories and truths are hidden in the spiritual being existing behind his physical appearance. Ali (r.a.) expressed this truth in a couplet addressing to man as follows:

“You have the remedy for your illness but you cannot see it. Your illness is in you but you do not know. You think of yourself a small object, but an enormous universe has been engraved in you.”

On the other hand, Sheikh Galib express this fact in his famous couplet as follows:

Hosça bak zâtına kim zübde-i âlemsin sen,
Merdüm-i dîde-i ekvân olan âdemsin sen..

Meaning: “O man! Look at yourself nicely through the eye of heart for you are the essence of the world, i.e. the created beings and you are Adam, the most precious one of the creatures”

As Satan was not able to see the truth about Adam, he envied him, did not go down to the prostration of esteem before him and rebelled. Mawlana Jalaluddin al-Rumi says:

“Do not court a man full of talent either, (even) if he be exquisite (in that respect), and take a warning from (the example of) Iblis. He (Iblis) had knowledge, (but) since he had not religious love, he beheld

Ali (r.a.) says:

“(O man!) You have the remedy for your illness but you cannot see it. Your illness is in you but you do not know. You think of yourself a small object, but an enormous universe has been engraved in you.”



in Adam nothing but a figure of clay.” (Mathnawi, book 6, verses 259-260)

As long as son of Adam cleanses his heart from the carnal and sensual filth by means of piety and lives in the state of tranquility, he ascends up to higher states through the horizons of lofty contemplation and the depths of perception.

When a servant of Allah reaches this maturity, the curtain of heedlessness between him and Allah starts to open. He takes his share of the mystery of “dying before the death”. The world and its transient love, as well as all of its temporary and attractive beauties lose their value and leave the heart. So the soul enjoys the endless pleasure stemming from getting closer to its Creator.

Everything he sees reminds him Allah and makes his obedience to and friendship with Allah stronger. Such a contemplation becomes a beautiful key for the belief.

For a person who has achieved this state, this universe is a magnificent school and a real place for a test.

THE SCHOOL OF THE UNIVERSE

Everything from atoms to the planets is a manifestation of the divine might, expression of divine power and distinguished beauties. Ziya Pasha expresses this fact in one of his poems as follows:

Bin ders-i maârif okunur her varakında,
Yâ Rab ne güzel mekteb olur mekteb-i âlem!

“Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?” (al-Insan, 76: 1)



Meaning: *Thousands of lessons regarding the manifestation of the wisdom and secret of knowing Allah can be read in every page of the book of this universe.*

O my Lord! What a nice school this universe is for those who dive into the sea of contemplation and take lessons by watching the divine windows.

The universe is a kind of detailed interpretation of miracle of the Qur'an. In other words, the Qur'an is a universe that consisted of words; the universe is a Qur'an but has no words.

Another poet expresses this fact as follows:

Bir kitâbullâh-ı âzamdır serâser kâinat,
Hangi harfî yoklasan mânâsı hep Allah çıkar...

"The whole universe is the biggest book of Allah. Whichever letter of this enormous book you read, you will find out that it refers to Allah. On whichever atom of the universe you contemplate, it takes you Allah."

As Sheikh Sâdî says:

"For the hearts that know Allah, even a single leaf in the trees is a means to know Allah. As for the heedless, the whole tree does not even have the value of a single leaf."

This Universe is,

Âkiller için seyr-i bedâyi,
Ahmaklar için yemekle şehvet

There existed neither the form nor the name of man, but Allah Almighty prepared this universe for him. In order to be a rich material for him to contemplate on, especially the divine art came into existence on this little planet.



Meaning, "The universe where we live is a palace that exhibits the magnificence, perfection, endless beauty of the divine arts. The wise contemplates on all the wonders of the divine arts and admires them. Whereas, for the foolish ones, it only means eating and lust just like it means for the rest of the creatures."

Mawlana describes the miserable situation of those who are unaware of the manifestation of the divine power and might on earth by the following similitude:

An ox came to Baghdad and wandered all around the city through which Tigris river runs and which is full of magnificent natural beauties, palaces and mansions. However, he could not see all these beauties, but rather saw only the rinds of melon and watermelon in the dumps, just like the heedless man who is unaware of the manifestations of the divine magnificence.

The earth on which we live is a planet in the solar system chosen from among trillions of stars. Despite the studies on universe carried out for years, no other planet like earth, which is full of life, has been discovered yet. Other planets are either too hot or too cold, or lack of oxygen, or made only from gases or just rocky places.

The scholars estimate that 13 billion years have passed since the creation of the universe. The existence of man coincides only with the latest period of this long period of time. Allah Almighty also wants us to contemplate on this fact stated in the following verse:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Everything takes place in accordance with divine fate...

"... Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)." (al-An'am, 6: 59)

“Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?” (al-Insan, 76: 1)

Neither the name nor the form of man existed. However, Allah Almighty prepared this universe for the people. In order to transform into a rich material for man to contemplate on, the divine art overflowed on this little planet.

Another way of contemplation is to think the opposite. This way of thinking also ensures the habits not to be obstacles before contemplation.

THINK THE EXACT OPPOSITE

Let us contemplate. Allah Almighty might have created so many living creatures which are the manifestation of His names “al-Bari and al-Musawwir” in a world that we cannot perceive. What a great blessing to bring all these creatures into being in this world and grant them to us as opportunities for contemplation!

Many other kinds of creatures are fed with only a few kinds of food. Allah Almighty could have created us like that. Varieties of cereals, fruits, meats, types of milk, and other vegetables and animal foods are His special blessings...

Various kinds of tulips, violets, jacinth and other flowers refreshing the soul by their colors, patterns, and fragrant are His blessings...

The mounts are his blessing...

Allah Almighty tells us:

“Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? ...

(Luqman, 31: 20)



The nightingales, which are capturing the hearts with their beautiful voices are his blessing...

The pigeons that move our hearts with their voices are His blessing...

The birds that travel over the continents as if they use compass and maps are examples of His art...

The predatory and venomous animals such as snakes and scorpions that terrify us with their appearance and remind us Allah's wrath are His blessing for our contemplation...

If He had not determined the routes and positions of the sun and the earth in such an accurate manner, and if there had not been 23,5-degree slope, the seasons would not occur and would not change one after another. There is a marvelous divine ecological balance...

If Allah Almighty had not determined the speed of rotation of the earth around its own axis, days and nights would not have come into existence as we needed, and there would have existed only days or only nights. As a matter of fact, we always see the same side of the Moon as it turns very slowly. This is because the other side is always dark.

Since we are incapable of thinking of these possibilities, Allah Almighty asks for and commands us to contemplate:

“Say: See ye?

The foolish evolutionists claim that the creatures developed their properties themselves by their own needs and wants as a result of environmental factors. Which creature would choose and consent to its own short life by itself? Which creature would willingly choose to be a prey for another creature?



If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment?

Will ye not then hearken?"

Say: See ye?

If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest?

Will ye not then see? (Al-Qasas, 28: 71-72)

The clear and fresh water without which we cannot live could have never existed. The rain would be salty and brackish just like the water filling the oceans.

Through a marvelous refinery system, Allah Almighty purifies it and the vineyards and orchards comes to life with it. On the other hand, He sweetens the water by enriching the groundwater with valuable minerals and then bestows it to us as a blessing. Our Lord wants us to contemplate, show our gratitude to Him and asks us:

THEN WHY DO YOU NOT GIVE THANKS?

"See ye the water which ye drink?

Do ye bring it down (in rain) from the cloud or do We?

Were it Our Will, We could make it salt (and unpalatable):

Let all people unite to extend the life of a man whose life has ended and to add another century on it, is it possible? It is not possible to add even an hour to the time determined by Allah.



Then why do ye not give thanks?" (al-Waqia, 68-70)

Water flows and soil absorbs... There are layers so deep under the ground that people cannot reach. There is fire under those layers. However, the water falls from the sky does not disappear. What would happen if it disappeared?

Allah Almighty warns:

"And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)." (al-Mu'minun, 23: 18).

Our Lord asks again:

"Say: "See ye? If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?" (al-Mulk, 67: 30)

Allah Almighty gave another feature to the water and made it possible to travel with ships. What would have happened if our Lord had not given this feature?

Allah Almighty says:

"It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful." (al-Nahl, 16: 14)

When we drop a small rock into the sea, it immediately goes down to the bottom of the sea. However, the ships weighing tons

There are many divine artworks that man is powerless to imitate. Here is a sheep or cow eats grass, drinks water, and gives milk! Let the human set up a factory and produce milk from grass and water by using all of technology. Is that possible!



sail on the water. Because, thanks to the physical law of buoyancy bestowed by Allah Almighty to the water, i.e. an upward acting force exerted by a fluid, which opposes an object's weight, the ships can be constructed in a form that can float on water without sinking.

As a matter of fact,

The technology is mainly developed by imitating the nature. In other words, it is developed by adapting and copying the art of Allah Almighty.

For example, the Wright Brothers, who invented the first aircraft, took the wings of a vulture as an example. Despite all of its technological advancement, the most perfect aircraft is a simple imitation of a bird.

Planes are made by imitating birds. Short-range planes are made by imitating certain birds like sparrows, while long-range planes are made by imitating the long-distance flying birds such as storks.

Let us think; despite the knowledge he has and the ability to transmit this knowledge to coming generations, man has needed thousands of years to succeed in this imitation process.

Whereas, a bird begins to fly soon after it hatches the egg.

It is stated in the Holy Qur'an that:

“Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.” (al-Nahl, 16: 79)

If their control were to be given to us, we would certainly fail about the management of the organs of our body. Because we forget and we need to sleep, but these organs have to work while we are asleep. Their Owner keeps each one of them working in harmony.



Most of the wing structures of the flying bugs cannot even be imitated by today's technology, yet.

There are many other divine arts that man is incapable to imitate. Take the example of sheep or cow. They eat grass, drink water, and produce milk!

Let the humanity set up a factory using all of its technology and produce milk from grass and water! Can it be possible!

We breathe air. The oxygen and nitrogen levels in the air we breathe are exactly at the level we need. It is a standard and in the perfect ratio in everywhere we live.

What would happen if it were not at that level and ratio? What would happen if people had to seek oxygenated air in every corner due to low levels or lack of oxygen in the air?

The world of plants from whose various fruits and vegetables we benefit, and whose flowers make our soul refreshed came into being by means of its ability of photosynthesis which was bestowed to it by Allah Almighty. What would happen if it did not have this feature? What would happen if the world were made of only stones or mountains?

Life of plants and animals is another reason for contemplation. On the one hand there are some plants whose lifetime are limited with only a season, on the other hand, there are plants like olive trees that can live for more than a thousand years.

Moreover, while the butterflies live only a week, the turtles live over a century. The honey bee lives for 45 days until its function is

While the mortal human body struggles in the swirls of death, the trivial knowledge that does not response to the essential needs and that is not converted into practice and wisdom in life will not bring about any benefit.

finished. There is a perfect ecological balance working in a marvelous order...

While some living beings grow up slowly, the others that are nutrients for other living beings grow up fast. There is a wisdom in it. There is another lesson in this.

In like manner, coming into the world is a gradual harmonious process. Let us take only one animal species as an example. If all animals of the species including past and future ones were to be sent to this world together, neither the world would have enough space for all the animals of that species nor there would be enough for them. However, Allah Almighty creates them in accordance with the law of continuity.

The same process is applicable for all living beings. Therefore, the world can host in time the number of creatures trillions times more than its normal capacity.

In other words, the existence of living beings in our world is also subject to a balance and limitation. For example, a plane tree produces millions of seeds every year and spreads them over long distances by means of structures similar to parachutes made from feather. If all the seeds produced by a single plane tree had the opportunity to turn into a new plane tree, all places on earth available for planting would soon be invaded by plane trees. In other words, the whole world would not enough even for a type of tree. It is possible to apply this example to all other living beings as well. This shows the existence of a balance and harmony in the universe that cannot be easily understood.

The animals from whose meat and milk we benefit do not rebel against people. They are not stingy, either. On the other hand, a kid can ride a huge elephant to wherever he wants. Who makes the animals obedient to man? Who gives them to the service of man? What would happen if He did not make them obedient?



Animal species that reproduce fast do not occupy the world. Because many animals in nature are the food of other species. This keeps a balance in terms of reproduction.

Who ensures this balance? It seems that there is no ruler of the forests, seas and mountains, but every one of them acts in full harmony by the commands of Allah Almighty. All of them are in a state of contentment and obedience.

No butterfly says:

“- Why does my life last only a week but a turtle's a century?” All living creatures are contented with their situation.

The animals from whose meat and milk we benefit do not rebel against people. They are not stingy, either. On the other hand, a kid can ride a huge elephant to wherever he wants. Who makes them obedient to man? Who gives them to the service of man?

What would happen if Allah did not make them obedient?

The foolish evolutionists claim that the creatures developed their properties themselves by their own needs and wants as a result of environmental factors.

Which creature would choose and consent to its own short life by itself?

Which creature would willingly choose to be a prey for another creature?

The world of plants from whose various fruits and vegetables we benefit, and whose flowers make our soul refreshed came into being by means of its ability of photosynthesis which was bestowed to it by Allah Almighty. What would happen if it did not have this feature? What would happen if the world were made of only stones or mountains?



Let all people unite to extend the life of a man whose life has ended and to add another century on it, is it possible? It is not possible to add even an hour to the time determined by Allah.

Because everything takes place in accordance with divine fate...

“... Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).” (al-An'am, 6: 59)

Allah reminds that:

“Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!” (Luqman, 31: 20)

CONTEMPLATION ON SNOW

It snows in the winter. In addition to numerous wisdom hidden behind, it embellishes the whole world with its white view like a bridal chamber. It refreshes people's souls by watching its white color in the winter when the nights get longer and the darkness becomes denser. What would happen if it were in red like blood or black that reminds mourning and dirt? Imagine how heavy depression it would cause upon human psychology. People would lose their minds.

The oxygen and nitrogen levels in the air we breathe are exactly at the level we need. It is a standard and in the perfect ratio in everywhere we live. What would happen if it were not at that level and ratio? What would happen if we had to seek oxygenated air in every corner due to low levels or lack of oxygen in the air?



Moreover, various kinds of creatures are conserved alive under the ground under the ice-cold snow. When the spring approaches and the snow melts, various kinds of creatures come out of ground, rather than dead bugs.

Allah Almighty manifests His art by showing that He is not limited by the conditions. For example, in the winter season when the plants usually do not survive, He creates snowdrops under the snow.

Snowdrop flowers... Blessings over blessings...

“He over all things hath Power!” (al-Mulk, 67: 1)

If it were other flowers, they would fade, froze and decay, but the snowdrops are the manifestations of divine art under those harsh conditions. The cactus, or the water tanks of the deserts, are the manifestations of His divine art... Various kinds of manifestations of His arts in every season and under all conditions...

Allah Almighty opens various kinds of windows for our contemplation with His omnipotence and art... He sometimes gives lessons to man by making a fig tree grow in a wall or in a rock and making that tree grow fruits. In this way, He also teaches us that we should not fall in despair. In other words, man must strive hard by resorting to the causes. The divine help may manifest itself even under the most impossible conditions when one puts his trust in Allah Almighty!...¹

There are such flowers that only grow at high altitudes... There are such fruits that are unique to certain climates... Fruits that

Every particle in this world talks to the living hearts of those who are close to Allah. All living beings express themselves by the language of their state.

are special to certain lands, many favors meeting whatever people need...

Each one of them is a unique mystery.

Let us contemplate on a fruit tree that grows out of a tiny seed to seedlings, and transforms from seedlings into a tree:

It has a special program that repeats itself at every season and follows a special calendar. As if there is a computer in that tree in which we see nothing but wood. As if it has a controlling room from where commands are given and these orders are followed to the letter.

In due time, every tree first blossoms. Their flowers give people the good news of spring with their beautiful colors, patterns and fragrant. They also invite the insects and birds carry their seeds.

After flowering, their branches come into leaves. The leaves exhibit various tones of green and freshen our souls. They help us see different scenes. Leaves are like the energy panels of photosynthesis. At the same time, they are the food of various creatures around the tree. A leafy tree also provides shade, another blessing...

Finally, the buds turn into fruits. Even though those fruits are fed by the same soil and water, they have different colors, flavors and, characteristics.

As if there is a pump at the root of every tree. This pump takes the water from the ground to the farthest leaf in the tree and this water never overflows.

There is no particle in the universe that does not know its Creator. All creatures and even a fingerprint carries the seal of power of Allah who created them out of nothing.



All fruits have different kinds of skins. Some are like a membrane, some are like a thick linoleum and some others are like a wooden drawer... The richness of divine art... These skins are like thermoses protecting the food in it.

A fruit does not last long after it is peeled. It gets sour, rots, dries or darkens. It can only be conserved by means of additive agents or keeping them in refrigerators.

However, there are some fruits that stay unspoiled in their thermoses like skins for months. The mysteries which deepen more by contemplation ...

Many fruits carry their seeds in themselves. Thus, the trees that cannot walk or move maintain their generations by giving fruits.

Who has made this perfect program, written specifically for every species and stored it in such small seeds?

Let us continue to contemplate on countless divine blessings: Have we ever thought about what a great blessing the shadows are? Allah Almighty says:

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ
سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا

“Hast thou not turned thy vision to thy Lord? How He doth prolong the shadow! If He willed, He could make it stationary! Then do We make the sun its guide.” (al-Furqân, 25: 45)

Sheikh Sâdî:

“The best answer to the man whom you cannot silence by presenting evidences from the Holy Qur'an and hadith would be not to answer at all.”



If Allah Almighty did not determine the world's rotation around the sun as it is today, or if He made the solar system with two stars in its center, or if He did not create something such as trees that provide us shadows and if He made the entire world desert, we would understand the value of shadows.

Inside the sea of these possibilities, one should also contemplate on his own body.

THE BLESSING OF EYE

An eye is a piece of fat weighing about five grams. This magnificent limb constantly takes photographs and records them to the memory existing in our brains. People open these memories and remember them from time to time.

If one is offered "Give your eyes and take the entire world in return", who would accept such an offer?

If one is offered "Give your ears and take the entire world in return" who would give up his hearing ability?

We rejoice for these blessings, but we should also contemplate on their prices... Because, all these blessings have a price. Their price is to give thanks to Allah. In other words, to use those blessings in accordance with the contentedness of Allah, not against His commands.

It is reminded in a verse that:

A soul that has true belief and compassion, which is the first fruit of the belief, it can unnecessarily neither kill an ant nor pick a flower.



“It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).” (al-Nahl, 16: 78)

Those who are ungrateful and use these blessings for evil will be severely taken into account for these blessings. These blessings whose account will not properly given will become a disaster for their owner. It is stated in several verses of the Qur'an:

“Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?” (al-Mu'minun, 23: 115)

“Does man think that he will be left uncontrolled, (without purpose)?” (al-Qiyamah, 75: 36)

“We created not the heavens, the earth, and all between them, merely in (idle) sport.” (al-Dukhan, 44: 38)

“O man! What has seduced thee from thy Lord Most Beneficent? Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias; In whatever Form He wills, does He put thee together.” (al-Infitar, 82: 6-8)

In this respect, if a person who comes to this world as blind or deaf keeps himself away from sins by means of his disabilities and if he does not rebel for his disability, this disability, which can be considered a reason for sorrow, will become a reason for eternal happiness in the hereafter. Such people will be happy because of their disability.

They will say:

“Hast thou not turned thy vision to thy Lord? How He doth prolong the shadow! If He willed, He could make it stationary! Then do We make the sun its guide.” (al-Furqân, 25: 45)



“How lucky I was by being blind and deaf that prevented me from committing sins.

Another manifestation of compassion in creation of the human is as follows:

Allah Almighty bestows other strengths to those whom He did not give eyesight. A blind has more sensitive and powerful sense of hearing, feeling, and memory than those who can see. It is a manifestation of eternal compassion and blessing of our Lord...

Poverty and wealth have also similar reflections in this regard. If a poor does not complain but shows his contentedness for the will of Almighty, it will probably be for him the reason for the eternal wealth. However, if this poor man was rich in this world, his financial means might incite his selfish feelings to suppose himself powerful, lead him to commit sins and ruin his eternal life. Qarun and Bal'am bin Baura whose ends were expressed in the Qur'an are the most explicit examples of those people. Of course, its opposite is also possible.

In conclusion, a Muslim should deem his conditions pleasant, be contented with the divine fate and try to spend his life with patience, gratitude and devotion.

It is stated in the verses of the Qur'an:

“... it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you.

But Allah knoweth, and ye know not.” (al-Baqara, 2: 216)

If it is offered that “give your eyes and take the world in return!!” How many people can accept such a proposal?

If it is offered “Give your ear, become deaf and take the world in return!” who can give up the blessing of hearing?



It is stated in a hadith:

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer

➤ For if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and

➤ if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.” (Muslim, Zuhd, 64)

This is the indicator of a heart that matured and got its share from “the knowledge of Allah”. An ignorant heart cannot comprehend this fact.

What would happen if Allah Almighty had created us as one of the other creatures?

HIS GIFT

The person who contemplates the above mentioned issues understands that Allah Almighty has bestowed a tremendous wealth for contemplation.

One should be grateful once again when he contemplates the reason for this wealth. Allah has created numerous opportunities for contemplation which is a key for belief and worship opening the gates for man's peace and salvation. This is one of Allah's greatest helps to His servants.

“O man! What has seduced thee from thy Lord Most Beneficent? Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias; In whatever Form He wills, does He put thee together.” (al-Infitar, 82: 6-8)



It is Allah's destiny and creation to give the world to man's service as a safe haven protecting him from all kinds of impossibilities and dangers.

It is expressed in a verse:

"And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect." (al-Jathiya, 45: 13)

The servant should both increase his contemplation in the presence of this creation and also give thanks to Allah for all these blessings...

This reminds us that the earth has been given to the disposal of man, created as a place for his trial and a means for his contemplation. Allah Almighty always invites us to contemplate.

Do they not look at the Camels, how they are made?

And at the Sky, how it is raised high?

And at the Mountains, how they are fixed firm?

And at the Earth, how it is spread out? (al-Ghashiya, 88: 17-20)

The creation of camel is in accordance with the circumstances of the desert where it lives. Allah Almighty created beings at the poles, in the deepest parts of the oceans, on the mountaintops and in the deserts. He has exhibited His art in each one of these creatures.

The air we breathe does not exist everywhere in the universe. There is about 21% oxygen in the atmosphere surrounding the world.

"It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)." (al-Nahl, 16: 78)

"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" (al-Mu'minun, 23: 115)



This oxygen supply does not disappear and it is exactly the amount that we need. As oxygen is a burning gas, even one single percent exceeding this amount would cause constant fires in the world.

When oxygen level drops a little down this amount, the veins swell and if it increases a little, they shrink. This is another occasion to take lessons.

We live a calm and peaceful life on the earth without being aware of it. Whereas there is an enormous ocean of fire under the ground. The fact that we are able to live on this ocean of magma which shows itself occasionally by earthquakes and volcanos is due to the existence of mountains like nails placed around the earth crust.

Let us contemplate about the sun, which is the continuous source of our lives by its the warmth and light.

FIRE OCEAN IN OUR SKY

The distance between the Sun and Earth is 150 million kilometers. This distance can only be covered in eight minutes even with the speed of light. Let us think about other galaxies, stars and planets!

The age of the sun is estimated to be about 5 billion years. He takes his heat from the nuclear stove in his center and continues to burn.

To apprehend the magnificence of the sun. It continues to burn by the nuclear power existing in its core.

“Does man think that he will be left uncontrolled, (without purpose)?” (al-Qiyama, 75: 36)

“We created not the heavens, the earth, and all between them, merely in (idle) sport.” (al-Dukhan, 44: 38)



Let us examine the following numbers in order to imagine the size of the Sun: 1 million 300 thousand planets as big as earth can fit in the sun.

The temperature on the outer surface of the sun is 6,000 Celsius degrees and the temperature in its core is 20 million Celsius degrees.

So, the center of earth is an ocean of fire and the sun in our sky is another giant ocean of fire... Allah Almighty grants us a calm and safe life between these two fires.

When man disciplines his soul elegantly between the fires of self and the Satan and progresses regarding the knowledge of Allah, he saves himself from their harm.

We are blessed by the vegetables, fruits and plants that grow thanks to the photosynthesis taking place by means of the sun.

564 million tons of hydrogen is transformed in the sun into 560 million tons of helium in every second. The difference of 4 million tons of gas is emitted in the form of energy and radiation.

If we calculate based on the mass disappearing;

The sun loses 4 million tons per second and 240 million tons per minute. However, the material loss of the sun by today is only 1 out of 5 thousandth of its mass.

The light of the sun does not lighten the entire solar system. Its light reaches at our atmosphere in the dark as if it goes through an isolated special cable without any leakage. When it reaches at the atmosphere, the package of light opens as if the switch of a lamp is

Center of the world is an ocean of fire and the sun in our sky is another and greater ocean of fire... Allah Almighty grants us a cool and safe life between these two fires. When man disciplines his soul elegantly between the fires of self and the Satan and progresses regarding the knowledge of Allah, he saves himself from their harm.



turned on, and starts to spread its light. Consequently, it enables us to see a colorful world.

When the rays coming from the sun touches the ground, they give the warmth necessary for all living beings. The harmony of all living beings depends on this balance.

The rays coming from the sun touch the leaves and help them grow.

They touch the sea and make enough amount of water evaporate, which is necessary for hydrologic cycle...

The sun travels at an incredible speed of 720 thousand kilometers per hour. To where? It is unknown!

The sun is only one of the estimated 200 billion stars existing in the Milky Way galaxy. Just like the sun, all these stars are the manifestations of the Divine Might. They are miracles of omnipotence and creation. Allah Almighty gives the following information in the Qur'an, which is yet to be discovered:

"Furthermore I call to witness the setting of the Stars, and that is indeed a mighty adjuration if ye but knew." (Al-Wâqî'a, 56: 75-76)

We can understand the enormous art of Allah Almighty only within simple and limited borders of our cognition.

We know that fish live in the sea. The divine power set invisible curtains in the sea. The fish that live closer to the surface of the sea do not go down towards its bottom. In like manner, the fish that live in the middle levels do not descend to lower levels. Those who live at

The universe is a kind of detailed commentary of the miracle of the Qur'an. In other words, the Qur'an is a universe formed from words, while the universe is a Qur'an with no words.



the bottom do not go up. Each one of them continues to live in their invisibly separated floors in the water.

At the bottom of the sea where the sunlight does not reach, there are fish and other creatures living. Allah bestowed upon them different kind of eyes and means of senses. The bats and some other creatures have such systems that man could invent similar systems and start to employ in radars only recently.

The gaze of snakes has a special influence on the growth of its babies. In like manner, it is discovered that the gazes of the turtles have an effect on the breaking of their eggs.

Every creature has a different way of life, reproduction system, method of growth and length of life time.

For example, the pregnancy and breastfeeding method of the kangaroo is quite unique. The joeys born after a short pregnancy of 30-40 days stay in their mother's pouch and continue to be breast-fed for another nine months. This milk is secreted according to the needs of the joeys. Initially, it is clear like water, but in the following months it gets darker and fattier. While a baby is growing up, the mother kangaroo may bring another baby to the world. The mother kangaroo's body produces different types of milk according to the needs of first and the second joey. If then a third joey is born, three different types of milk comes from three separate breasts.

What a magnificent scene! What a marvelous exhibition of might!

All of them are the manifestations of omnipotence of Allah...

The fact that the universe is continuously expanding was discovered by man in the last century. Whereas, it was mentioned in the Qur'an fourteen centuries ago:

"But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on." (al-Dhariyât, 51: 47)



There are various kinds of eyes... Some snakes have eyes which are imitated in the production of thermal cameras. They see their prey in dark by means of their body temperature.

Many insect species have eyes consisting of hundreds of tiny eyes like a honeycomb.

Everything admits His art:

صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

“... (such is) the artistry of Allah, who disposes of all things in perfect order...” (al-Naml, 27: 88)

As Ziya Pasha says:

سُبْحَانَ مَنْ تَحَيَّرَ فِي صُنْعِهِ الْعُقُولُ
سُبْحَانَ مَنْ بِقُدْرَتِهِ يَعْجزُ الْفُحُولُ

“I glorify Allah Almighty whose artistry astonishes the minds and whose might makes the most prominent scholars powerless and helpless...”

With its geographical shapes such as valleys, plains, mountains etc., the earth was created proper for human life. The green gardens, vineyards, fields, and meadows were set on top of the layer of fire. The trees are blessings; the shadows are blessings... What great blessings the herbs and plants that are the foods for our livestock are! There is a perfect order and undeviating harmony.

The sun travels at an incredible speed of 720 thousand kilometers per hour. To where? It is unknown! The sun is only one of the estimated 200 billion stars existing in the Milky Way galaxy. Just like the sun, all these stars are the manifestations of the Divine Might. They are miracles of omnipotence and creation.

Each of these is separate blessings. These are the marvelous scenes that lead people to contemplate and tremble before the omnipotence of Allah and give their thanks to Him.

FOR A THINKING SOCIETY

Because man lives within the undeviating harmony of this universe after his birth, he gets used to its faultless operation.

Before an aircraft takes off, the following announcement is made:

“- If the oxygen level drops, the masks will fall and the tubes will be activated. Use them as instructed...”

However, nobody in this world worries about whether or not the oxygen level will drop tomorrow. We feel no worry about what happens if the morning does not come, if the sun does not rise or if the spring does not come. However, those who contemplate recognize the perfect order in this system. This is because Allah Almighty says in several places in the Qur'an:

“...verily in that are signs for those who reflect.” (al-Rum, 30: 21; al-Jathiya, 45: 13).

In other words, such wisdom will open to the comprehension of those who watch the divine exhibits. Of course, this happens in accordance with the level of the heart. Those who watch the Satanic exhibits, i.e. the hearts indulged in sins, are deaf and blind regarding these divine manifestations. Because it is expressed in a verse,

An ox came to Baghdad and wandered all around the city through which Tigris river runs and which is full of magnificent natural beauties, palaces and mansions. However, he could not see all these beauties, but rather saw only the rinds of melon and watermelon in the dumps, just like the heedless man who is unaware of the manifestations of the divine magnificence.



إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

“Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.” (al-Naml, 27: 80)

Because disbelievers are like living corpses.

For example, let us contemplate the water that is indispensable for our lives:

It rains, snows, and then the sun has some of this water evaporate and ascend to the sky again. The water, as much as Mediterranean Sea, circulates around the sky and falls as rain to the places determined by Allah. It is the same water that repeats this cycle since the creation of the world. It is the nutrition for plants. It circulates in people's and other living beings' bodies. It gets polluted and becomes dirty but then it evaporates, gets cleansed and then returns back to earth as a blessing. If the adventure of a glass of water is tried to be written, it cannot fit into hundreds of volumes.

Mawlana Jalaluddin al-Rumi applies this cycle to man in a wise and exemplary manner and makes the water speak through the language of its state. Water tells the following:

O MAN! YOU SHOULD ALSO BE PURIFIED IN THE SKY!

When its stock (of spiritual grace) is exhausted, the water becomes turbid: it becomes abject on the earth, as we are;

Osman (r.a.) says:

A servant (who is heedless and alienated of divine truths) should fear to be resurrected by Allah as blind in the hereafter! A meaningful word is enough for those who comprehend wisdom. (But the foolish and ignorant ones) those who spiritually deaf cannot hear the truth...



(Then) from its interior it raises cries of lamentation, saying, "O Lord, that which You gave (me) I have given (to others) and am left a beggar. I poured the (whole) capital over pure and impure (alike): O King who gives the capital, is there any more?"

He (Allah) says to the cloud,

"Bear it (the water) to the delectable place; and you too, O sun, draw it up aloft." He makes it to go diverse ways, that He may bring it unto the boundless sea. (Mathnawi, book 5, verses 214-220)

By narrating this event that we witness in every season, Mawla-na says to man in a wise and spiritual way:

"Just like the water gets purified by evaporation in the sky, clean your soul from all selfish stains by getting closer to Allah Almighty. Evaporate your selfish states. Annihilate them and get your share from the mystery of being the best exemplar!"

In other words, he says,

"Just like the rain is called mercy and blessing due to its purity, healing power and blessings, be a man of mercy whose soul is full of peace and abundance."

The creation of milk among blood and filth is another miracle on its own.

The honey bees, which have a life span of one and a half months, produce the curative honey in honeycombs that are the miracle of engineering. The most skilled chemists cannot carry out the art of producing that honey.

It rains, snows, and then the sun has some of this water evaporate and ascend to the sky again. The water, as much as Mediterranean Sea, circulates around the sky and falls as rain to the places determined by Allah. It is the same water that repeats this cycle since the creation of the world.



If one looks at the food he eats, it will be enough for him to contemplate about. It is stated in the verse:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

“Then let man look at his food, (and how We provide it).” (Abasa, 80: 24)

The looking mentioned in the verse of course refers to contemplative look. If the universe is not observed with a believing and pious heart, this look will be a clumsy, sullen, tactless and heedless one.

The Holy Qur'an likens to animals those who cannot benefit from the humane characteristics gifted by Allah due to lack of contemplation:

“...while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.” (Muhammad, 47: 12)

In another verse of the Qur'an, the disbelievers, who have no cognizance, are described in a worse situation than animals in regards to being on the straight path.

Because animals live in accordance with their creation in a state of glorifying Allah. Because they have not been given intellect, heart and *ruh al-sultani*, they will not be held responsible for their deficiencies.

In order to be reflections for Allah's names al-Bari (the Evolver) and al-Musawwir (the Flawless Shaper), the animals have been created for people's contemplation and benefit. The following verse

Mawlana Jalaluddin al-Rumi says:

“Just like the water gets purified by evaporation in the sky, clean your soul from all selfish stains by getting closer to Allah Almighty. Evaporate your selfish states. Annihilate them and get your share from the mystery of being the best exemplar!”



of Qur'an points out the limitless colors and shapes of inanimate beings, plants, animals and people:

“Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colors.

And in the mountains are tracts white and red, of various shades of color, and black intense in hue.

And so amongst men and crawling creatures and cattle, are they of various colors. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.” (Fatir, 35: 27-28)

Just as they have assorted colors and shapes, their food also varies. They all have been granted various kind of mechanisms such as horn, teeth, venom and camouflage etc. to accommodate their food, to catch their prey, and to defend themselves.

The reproductive instincts of creatures is also filled with mysteries.

The salmon travels for miles, goes opposite direction of the stream and leaves its eggs in the most suitable places for its species. The tiddlers come into the world with their life program. These fish carry sustenance and life to the forests they go.

The whole life is in a marvelous ecological harmony...

It is stated in a verse:

“Then let man look at his food, (and how We provide it): For that We pour forth water in abundance, And We split the earth in

The sky offers a depth of divine mysteries like a magnificent crystal chandelier... The winds are the couriers of divine inspirations... The lightning is the sparks of fear and hope... The thunders and the lightning are the decrees and warnings for the heedlessness from the reign of the Qahhar (the name of Allah meaning the discipliner)



fragments, And produce therein corn, And Grapes and nutritious plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And fruits and fodder, For use and convenience to you and your cattle.” (Abasa, 80: 24-32)

All these blessings are means of gratitude and contemplation bestowed to man to help him realize his essential duty.

FROM THE TRANSIENT TO THE ETERNAL ONE

Because both man and this universe is transient.

People will leave this world and start a journey beginning with death.

People fears from death and do not want to be mortal. However, there is no place to escape.

For that reason, by taking lesson from the warning

“فَافْرُوا إِلَى اللَّهِ” **“Hasten ye then (at once) to Allah...”** (al-Dhariyat, 51: 50) they should accept divine mercy as the sole shelter and place of asylum.

Allah Almighty helps in their death and in the hereafter to those who seek refuge in Him and spend their life with piety and on the straight path. It is stated in the Qur'an:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Look at this universe and see that every tree prays to Allah with its trembling leaves. The grass seems looks like a prayer rug for the followers of the Prophet Muhammad and the flowers is waving with pleasure like a jubilant nation. The mountains that are the signs of the divine might stand up respectfully in divine presence.



“In the case of those who say, “Our Lord is Allah” (and live in obedience to the Messenger of Allah), and further, stand straight and steadfast, the angels descend on them (from time to time): “Fear ye not!” (they suggest), “Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!” (Fussilat, 41: 30)

Angels’ help manifests itself in three places:

- At the time of death,
- In the grave
- During ba’s or the resurrection.

According to some exegetes of the Qur’an;

The angels descend over the pious believers to help them when they face obstacles regarding the religious and worldly matters. The angels refresh them, inspire them and remove their fear and sadness. (Âlûsi, Rûh al-Maâni, XII, 372)

For a contemplation which is the key for belief, such a spiritual expansion in man’s heart is needed.

Contemplating on creation should bring about in man such deep and delicate feelings. Otherwise, man may fall to a level lower than the animals regarding heedlessness and losing his way. The following points help us to contemplate on the animals’ submission to Allah.

“As known, so far, no bird has ever tried to build more nests than its neighbor. Until now, no fox felt sorry for having only a single hole to hide. Until now, no squirrel has died of worry because it was not

The Holy Qur’an likens to animals those who cannot benefit from the humane characteristics gifted by Allah due to lack of contemplation: “... while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.” (Muhammad, 47: 12)



able to gather walnuts enough for two winters, and no dog has had sleepless nights as it was not able to collect bones for its old ages.”

THE BLINDNESS OF THE HEEDLESSNESS

Today, the technology has developed but contemplation has receded. Thinking that they explain everything in the name of science by simple explanations, the disbelievers tease the believers' contemplation. By staying away from faith and devotion to Allah, what a great foolishness and eclipse of reason is to try to explain manifestations of divine might by coincidence and evolution.

Allah Almighty describes and criticizes man's impertinent conceit as follows:

“When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say,

“This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!”

But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.” (Fussilat, 41: 50)

In spite of benefitting from all these blessings and seeing and contemplating this universe, one's denial of Allah can only be explained by the blindness of the hearts. Our Lord expresses this as follow:

*The most important education needed by the believers is to obey the following divine command: “**Proclaim! (or read!) in the name of thy Lord**” (al-Alaq, 96: 1) and thus they can achieve higher spiritual states.*

“Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.” (al-Hajj, 22: 46)

As Allah Almighty has given the name “hearts blind” to those who cannot see the truth, he gives the name “spiritually dead” to those who do not respond to the invitation to the truth. This is mentioned in the Qur’an as follows:

“Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.” (Fâtir, 35: 22)

In order to avoid ending up with this consequence, the believers should hold on to contemplation, invocation and devotion.

In order to succeed in this, one should not be defeated by his habits. For example, if a man who is blind from birth suddenly starts to see, he will probably be shocked by what he sees. As he did not see before, the seas, trees, flying birds etc. would astonish him. He would say “How beautifully my Lord has created!” and feels admiration.

People who meet thousands of such beauties in everyday life usually are not aware of them as he does not contemplate. They are like solid rocks and deserts over which the April showers full of blessings flow, but they cannot get any benefit from them.

A famous painter draws scenes from the universe that Allah has created and expresses them in his paintings. The galleries are opened

*People fears from death and do not want to be mortal. However, there is no place to escape. For that reason, by taking lesson from the warning “**Hasten ye then (at once) to Allah...**” (al-Dhariyat, 51: 50) they should accept divine mercy as the sole shelter and place of asylum.*



to exhibit his paintings. People go to see them and pay fortunes to buy them.

The painter is praised by saying "What a great artist!". However, the real artist is the One who has created both the painter and the scenes that the painter looks at while painting. The real artist is our supreme Creator who created the man and the messenger of Allah.

The heedless man does not admire the art of the Supreme Artist as much as he admires the painter's work.

However, the wise souls look at without losing their admiration the magnificent and real scenes which change every moment throughout the 24 hours and which are the work of the brush of mightiness. The array of bright colors that are exhibited at dawn and sunset... The colorful violets, lilies and roses that come into existence from the coal-black soil... The seas, rivers, mountains and valleys... In short, if man looks at himself and the universe through the eyes filled with love, it is impossible not to feel astonished in the presence of divine might and marvels.

Necip Fazil calls to the heedless people as follow:

I was surrounded from every side, to whichever direction I look
Wouldn't there be one who surrounds if there is one surrounded
Who is the craftsman painter who draws this face?
Wouldn't there be anyone who sits before and asks the mirrors?

By opening gates for contemplation, Mawlana Jalaluddin al-Rumi invites the eyes and the hearts to awakening:

"In the case of those who say, "Our Lord is Allah" (and live in obedience to the Messenger of Allah), and further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!" (Fussilat, 41: 30)



“Whereas you see the movement of the millstone. Take a closer look and see the stream water that moves the millstone!”

“You saw the soil and the dust in the air. Look at the wind that uplifts them!”

“You see that the pot of opinion is boiling. Look through the eyes of perception at the fire that boils the pot!”

“O foolish man! Which one is more plausible? The existence or nonexistence of a maker of all these pavilions and palaces?”

“O my son! Which one is more plausible the existence of a clerk who writes the lines that you see or nonexistence of a scribe of the writings that adorn the walls and fill the pages, line by line?...”

“O man! Can you show me anything in this universe that comes into existence by itself? Separate a self-sprouting plant from the soil and see if it is grown by itself or not!...”

Contemplation is not a unidirectional matter. It is not just about the comprehension of the existence of a Creator. There are various aspects of contemplation.

Let us contemplate, for example:

Everything is active at every moment in the universe, which is in a way a commentary of man. Everything from atoms to the planets is in a constant effort.

Allah Almighty invites man to contemplate the reflections of divine power and might in 137 places in the Qur'an.



EVERYTHING IS ACTIVE

Let us look at an atom: The electrons constantly turn around the nucleus.

Electrons of a hydrogen atom rotate around the nucleus at the speed of 2 thousand kilometers per second.

Let us look at the world of planets: The galaxies, the stars, the planets, and the satellites. All of them flow in an orbit and they are in a constant effort and activity.

Allah Almighty ordered us to feel and live this rotation by circumambulating around Ka'bah during hajj and umrah. All beings are in a state of moving and turning...

Our heart never stops. The processes such as inhalation, blood circulation, and cell rejuvenation continue even when we are asleep.

Our heart does not demand an annual leave. The sun does not rest for one or two days in a week.

The messages given by all these are that we should be constant in our lives of worship and servitude.

Because Allah Almighty guides both the universe and the people by means of divine laws. This is expressed in the Qur'an as follows:

“And the Firmament has He raised high, and He has set up the Balance (of Justice), In order that ye may not transgress (due) balance.” (al-Rahman, 55: 7-8)

Necip Fazil calls to the heedless people as follow:

*I was surrounded from every side, to whichever direction I look
Wouldn't there be one who surrounds if there is one surrounded
Who is the craftsman painter who draws this face?
Wouldn't there be anyone who sits before and asks the mirrors?*

In other words, man should be integrated with the divine harmony in the universe. Just as movement and effort are essential in the vast realm of existence, the constant active servitude must be the center of the life of a Muslim.

It is stated in the Qur'an that:

"Therefore, when thou art free (from thine immediate task), still labor hard, And to thy Lord turn (all) thy attention." (al-Inshirah, 94: 7-8)

The life of our Prophet (pbuh) is the application of this verse to life. His 24 hours were full with individual devotion and the struggle for familial and social issues.

Ibn al-Mas'ud who grew up the Prophet's (pbuh) care says:

"I am amazed when I see an idle person who works neither for this world nor for the hereafter."

Muhammad b. Ali (may Allah show mercy on him) says:

"Laziness and tedium are the main reason of the evil. Because, when you act too lazy to do something, it means you are neglecting a right, when you act in tedium, it means you are patient about a right."

On the other hand, love brings about excitement and liveliness which results in dedication and self-sacrifice. Consequently, there can be no tiredness or laziness when there is love.

A believer may have a long-term holiday and a break only in the grave after the end of a life full of blessings and servitude.

"As known, so far, no bird has ever tried to build more nests than its neighbor. Until now, no fox felt sorry for having only a single hole to hide."

"Until now, no squirrel has died of worry because it was not able to gather walnuts enough for two winters, and no dog has had sleepless nights as it was not able to collect bones for its old ages." O man! Watch and get rid of your heedlessness. Do not be deceived by the kids' toys.



Another issue which is as important as working and striving is to avoid unnecessary and useless things. One of the characteristics of the believers who are successful is mentioned in the Qur'an as follows:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

“The believers (must (eventually) be successful indeed) who avoid vain talk.” (al-Mu'minin, 23: 3)

Consequently, one should think...

He must think because every corner of this universe is a material for contemplation... The remnants of the earlier nations are a material of contemplation...

The micro worlds which only can be seen under a microscope and the macro worlds which can only be seen through a telescope... All of them make the man say,

سُبْحَانَ مَنْ تَحَيَّرَ فِي صُنْعِهِ الْعُقُولُ
سُبْحَانَ مَنْ بِقُدْرَتِهِ يَعْجِزُ الْفُحُولُ

“I glorify Allah Almighty whose artistry astonishes the minds and whose might makes the most prominent scholars powerless and helpless...”

One of the marvelous aspect of the astonishing art of Allah Almighty is the magnificence that He exhibits both in the micro

What a terrible shame and dishonor is to attempt to use the blessings such as cognizance, mind and speech bestowed by Allah only to man against the Divine Might!

worlds, i.e. the worlds of atoms and the macro worlds i.e. in the universal level.

When an atom is examined under an atomic microscope, it is seen a nucleus and electrons rotating around it at a very high speed.

If this small realm is to be enlarged, one would see a system like our solar system comprising of a star at the center and planets turning around it.

Magnificence in the micro cosmos... Magnificence in the macro cosmos...

Those who examine an elephant can find a big hose and a brain controlling it. When they examine a tiny mosquito, they will see a hose and a wondrous brain. Consequently, the human mind observes the limitlessness of the divine might both in micro and macro world with great admiration.

An illness caused by an invisible bacterium can easily defeat a strong wrestler.

This is why this universe which is filled with scenes of contemplation is called as the Book of Universe.

Just as the Holy Qur'an is the verses that Allah Almighty revealed to our Prophet's heart, the universe is full of signs and miracles to contemplate.

The perfect human being watches the worlds through an open eye, that is through the eye of the heart and reads the pages of the universe that is full of wisdom. On the other hand, the poor heedless

They allege that the human beings emerged as a result of evolution. However, as it is known, there are many kinds of monkeys ranging from the little ones to the gorillas and orangutans. Let then the evolutionists choose the closest one of these species to the humankind and transform them to the human being by injecting them human hormones and genes!.. Is this possible?



man places the finger of heedlessness in front of his eyes and cannot see anything.

As in the depiction of man and the universe being mirrors reflecting each other, the world and the Qur'an are twins. By helping the interpretation of each other, each one of them leads to make progress towards the knowledge of Allah.

CONTEMPLATION ON THE QUR'AN

The Holy Qur'an is the miracle of the last Prophet Muhammad (pbuh) and will survive until the Judgment Day. Although the previous sacred books have been altered, the Qur'an has been preserved in its original form by the divine protection.

The distinguishing characteristic of the society in which our Prophet (pbuh) was sent was poetry and literature. Fairs were organized and the most prominent poems were hung on the wall of the Ka'bah. This actually was a guidance of Allah in order to develop the language to such a level that it could serve to the expression of the Qur'an.

When the Holy Qur'an was revealed, the eloquent poets of the time retreated into silence.

Because the Holy Qur'an challenged its opponents,

“Since you say that the Qur'an is the words of a man, then try to produce a similar one!”

Ibn al-Mas'ud: “I am amazed when I see an idle person who works neither for this world nor for the hereafter”

Muhammad b. Ali says: “Laziness and tedium are the main reason of the evil. Because, when you act too lazy to do something, it means you are neglecting a right, when you act in tedium, it means you are patient about a right.”



“Or do they say, “He fabricated the (Message)?” Nay, they have no faith! Let them then produce a recital like unto it, If (it be) they speak the truth!” (al-Tûr, 52: 33-34)

Afterward, Allah Almighty gave them permission to cooperate and challenged them to produce just 10 chapters similar to the ones in the Qur'an.

“Or they may say,

“He forged it,”

Say,

“Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah! If ye speak the truth!” (Hûd, 11: 13)

Again, there was no answer to this challenge. Then, Allah Almighty reduced it to just a chapter and repeated His challenge:

“And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.” (al- Baqara, 2: 23)

“Or do they say, “He forged it?” say: “Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!”” (Yunus, 10: 38)

Finally, when no one was able to respond this challenge in that era, which was the golden age of eloquence, Allah Almighty pro-

Friends of Allah say: “Allah Almighty is so obvious that His existence is hidden because of the heaviness of his appearance.”

Ali (r.a.) says: “The benefits and blessings from reading the Qur'an without contemplation and from worshipping without knowledge decrease.”



claimed that even if all communities of man and jinn came together, they would not be able to succeed this until the Judgment Day:

“Say: “If the whole of mankind and jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.”

(al-Isra, 17: 88)

So the fairs ended. Poems hanging on the wall of the Ka'bah were removed. Because the words of Allah had come and left everyone in admiration.

The Holy Qur'an is a miracle and a wonder with magnificent divine elocution; with the exceptional charm and loftiness in its verses; with the endless depth and richness in its meaning; with its perfect elocution and fluency; by being a cure for man's and the community's individual, familial, economic and political problems; with the news it gives from the unperceivable world; and with the fact that it expressed centuries ago many scientific and ontological facts that man has discovered after a very long and slowly progressing process.

The Holy Qur'an helps man to apprehend the purpose of his creation and the purpose of the creation of the universe. It regulates the life from the cradle to the grave. It is a set of rules and principles that gives man peace of mind in this world and prepares him for the eternal happiness in the hereafter.

The Holy Qur'an consists of the truths, mysteries and perfectness that mankind will carry until the Day of Judgement.

The heart and mind, which are the centers of feeling and ideas in the human body, is like a pool. With the words of the late Necip Fazil, the spouts that fill this pool are double from one of which flows filth and from the other flows light....

One sees the same difference of consciousness and comprehension when he observes the universe and events in the mirror of heart. Because the more the mirror of heart purifies from the sins and the prohibitions and the more it is polished by faith, piety and sincerity, the more this will be reflected in its manifestations.

Dhikr (remembrance) is one of the names of the Qur'an. Man forgets his promise that he gave to his Lord in the world of souls; forgets that he will return to his God, forgets the purpose of his creation, compassion, conscience and the morality. Dhikr is a reminding.

The more one reads the Qur'an which is the password of his creation and the guide for his life, the more he remembers his humanness,

The more he contemplates *mabda* and *ma'ad* or the reason why this world was created and to where it flows. Consequently, man starts to think about the hereafter and what he has prepared for the hereafter.

A believer can contemplate on the verses of the Qur'an in accordance with the piousness level of his heart. Each one of the people who take the same lesson may benefit from the meaning of the Qur'an in different levels.

However, those whose hearts are locked cannot benefit from the Qur'an. It is stated in Qur'an:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

If the heedlessness caused by lust sins, selfish desires, unlawful and reproached things enters in one's heart, his inner world will turn into a garbage dump. But if one's heart become a channel for the blessings and spirituality of the Qur'an and Sunnah, it turns into a sea of wisdom.



“Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?” (Muhammad, 47: 24)

The Qur'an always invites man to contemplate, to use their intellect and to think about the divine might and his end.

WILL YE NOT UNDERSTAND?

أَفَلَا تَعْقِلُونَ “will ye not understand?”

أَفَلَا تَذَكَّرُونَ “Will ye not then receive admonition?”

أَفَلَا تُبْصِرُونَ “Will ye not then see?”

أَفَلَا تَتَفَكَّرُونَ “Will ye then consider not?”

The following verses indicate what a great key contemplation is for the belief. Those who cry on the Judgment Day are reminded of the following two things:

➤ “Did We not grant you a life long enough so that whoever was willing to take thought could bethink himself?

➤ and (moreover) the warner came to you.” (Fâtûr, 35: 37)

The people of hell make the following confession:

“They will further say: “Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!”” (al-Mulk, 67: 10)

The blind man's bluff game, that is being played by those who are wandering with a glowering face in this world of test, will be converted into an eternal blindness in the hereafter.

“But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.” (al-Isra, 37: 72)

The Qur'an points out to the manifestations seen in the school of the universe in the form of representations, designs and deals with their wisdom and mysteries as follows:

“And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!” (al-Isra, 17: 89)

Thus, the windows of contemplation leading hum to knowledge of Allah will be opened in the hearts of those who read the Qur'an and contemplate on the school of the universe.

When we read the Qur'an with contemplation, we meet another divine assistance that strengthens our belief and increases our knowledge of Allah.

The ontological facts that were expressed 14 centuries ago with in the eloquence of the Qur'an.

MIRACLES OF THE QUR'AN

It was the 7th century. When the people looked at the sky, they saw thousands of stars, but they did know what they were. They fabricated names for them by likening their shapes to certain objects, told fortunes by their names, and sometimes benefited from them to determine their directions.

Allah Almighty swears in the Qur'an:

“No! I swear by the fallings of the stars, And that is indeed a mighty adjuration if ye but knew.” (al-Waqi'a, 56: 75-76)

Necip Fazil warns those who waste their lives in heedlessness as follows:

*It seems that my watch worked, but I stopped for thirty years;
Unaware of the sky, I flew a kite...*



The expression “*mawqi*” translated as “the fallings of the stars” refers to the place to be fallen. Today’s astronomers and physicists say that the “the fallings (*mawqi*) of the stars” means the white holes where the stars rise and the black holes where the stars disappear. Mankind was able to develop its information about the space in 19th and 20th centuries long after the invention of telescope.

There are white and black holes in the sky. Allah Almighty swears on these holes that have been recently discovered by the modern science. The following fact recently discovered by modern science shows what a magnificent book is the Qur'an. The place where the stars rise is called the white hole, the place where the stars disappear is called the black hole. A small object comes out of the white hole and forms a new star by an immediate expansion to trillion times of its size. And many enormous stars that are many times bigger than the earth disappear by entering in a black hole when the time comes and falls into the graveyard of stars. One day our sun will too experience the truth expressed in the following verse:

“When the sun (with its spacious light) is folded up...” (al-Takwir, 81: 1)

In the past, the majority of the disbelieving philosophers were claiming that the universe was eternal by their own reasoning which were not based on observations and evidences. However, the recent studies conducted in positive sciences are forced to admit that the universe has a beginning. According to a theory, while the matter was in the united form of a gas cloud, the universe started to be formed by an immediate explosion.

While any system of coincidence that is the product of man cannot bring good, decent and meaningful results, how is it possible to believe that trillions of subsequent accurate coincidences happen in nature? This is the abdication of reason!



The Qur'an pointed out these truths in the 7th century:

"And He [it is who] applied His design to the skies, which were [yet but] smoke..." (Fussilat, 41: 11)

"Are, then, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? – and [that] We made out of water every living thing? Will they not, then, [begin to] believe?" (al-Anbiya, 21: 30)

The big bang theory, which tells that the universe came to existence by the flow of expanding energy (or a big explosion) was proved in the 20th century by the fact discovered by means of telescopes that the universe still expands. According to this theory, enormous galaxies move away from each other in direct proportion to the distance between them. For example, while a galaxy which is 10 million light-years away from us moves away from us 250 kilometers per second, the moving away speed of a galaxy which is 10 billion light-years away from us is 250 thousand kilometers per second.

EXPANSION OF THE UNIVERSE

This is pointed out in the Qur'an as follows:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

"And it is We who have built the universe with [Our creative] power; and, verily, it is We who are steadily expanding it." (al-Dhâriyât, 51: 47)

However, human intellect can only benefit mankind within the contents of the divine revelation. Because human intellect is an instrument similar to a knife with two sharp sides. It can be used for both the benefits and harms. In fact, one may use a sharp surgical knife both to perform a surgical operation and to commit a murder.



The Qur'an explicitly expressed a fact which was discovered by a couple of scientist in the 20th century.

The Qur'an leads, and science only crawls behind it.

Let us continue to contemplate on the Universe through the perspective of the Qur'an:

We safely live in a world that is prepared for us like a mattress. Whereas, our world is surrounded by dangers. How are we protected from most of these dangers?

A CANOPY WELL-SECURED

The meteors, which are the pieces scattered around from the stars that are blown up after completing their lifetime, spread to every corner of the space. Thanks to their magnificent gravity force, **Jupiter** and **Saturn** catch many objects that can be dangerous for the earth. When some meteors occasionally pass beyond these planets and come closer to our world, the **Moon** attracts these meteors to itself. Because the moon has no atmosphere, every meteor reaching at the Moon hits its surface. Even by a simple binocular, we can see the craters caused by those meteors.

If the meteors that pass the barrier of the moon are not too big, they enter the atmosphere and start to burn due to friction. Thanks to this natural scene that we watch and call it "sliding star," the meteors turn into ashes and scatter around the sky.

Tens of Qur'anic miracles show that:

The Qur'an leads, and science only crawls behind it.



In addition, the magnetic field around the earth resulting from its movement and the layers of the atmosphere also protect the world from harmful rays coming from the space and solar explosions.

The atmosphere protects us from the incredible freezing cold reaching minus 270 degrees. For example, the temperature on the Moon that has no atmosphere ranges between minus 150 Celsius and 100 Celsius degrees. Because it has no **“a canopy well-secured”**, all the heat and light coming from the sun hit the moon surface.

These truths are pointed out in the Qur'an as follows:

“And [that] We have set up the sky as a canopy well-secured. And yet, they stubbornly turn away from [all] the signs of this [creation]” (Al-Anbiya, 21: 32)

Another issue has attracted our attention in recent years to the importance of the “canopy well-secured”.

It has been discovered that due to the people's misuse and the waste of greenhouse gases, the ozone layer has begun to weaken. It is expressed that depletion of ozone layer causes various problems including global warming and climate change, melting of polar ice, skin cancer etc. The Qur'an has also referred to the emerging problems caused by mankind:

“[Since they have become oblivious of Allah,] corruption has appeared on land and in the sea as an outcome of what men's hands have wrought.

And so He [Allah] will let them taste [the evil of] some of their doings, so that they might return [to the right path].” (al-Rum, 30: 41)

The atmosphere protects us from the incredible freezing cold reaching minus 270 degrees, from meteors and harmful rays. Our Lord says, “and [that] We have set up the sky as a canopy well-secured” (al-Anbiya, 21: 32)



THE INOCULATION PROCESS OF THE RAIN

We have stated that the “**canopy well-secured**” turns the objects from space entering the atmosphere into dust. Then each one of these dust particles becomes the core for a rain particle. Because the water vaporized by the sun needs the atoms called “the concentration nucleus” to transform and return to the earth as rain.

The particles of salts raised from the surfaces of the seas, the clouds of dust raised from deserts, the ashes ejected by volcanoes are carried to the upper layers of the atmosphere by the wind. These particles seed the water vapor in the air and turn them into rain droplets. The winds are designated to carry these dust particles. It is stated in the Qur'an:

“And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.” (al-Hijr, 15: 22)

The seeding role of the wind in the water cycle was discovered only in our century.

The above mentioned verse also points out to the role of winds in the fertilization of plants.

Because for many plants, the fertilization through pollen has a vital importance. Because Allah has made the oneness a unique attribute to Himself, and created all beings in pair.

Mankind realized only in the last century that the universe is expanding. However, this fact was expressed by the Qur'an 14 centuries ago:

“And it is We who have built the universe with [Our creative] power; and, verily, it is We who are steadily expanding it.”
(al-Dhâriyât, 51: 47)



THE THINGS THAT YOU DO NOT KNOW HAS PAIRS TOO

It is stated in the verses:

“And of everything We have created pairs: That ye may receive instruction.” (al-Dhâriyât, 51: 49)

“Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.” (Ya Sin, 36: 36. Also see al-Ra’d, 13: 3, for the gender of the plants also look, Taha 53)

One of the mysteries of the statement of Allah “creation in pairs things of which they have no knowledge” was understood in this century. The creation in pairs operates throughout the whole universe. The atoms have paired too. While some of them are positively charged, some others are charged negatively. For example, the positive electrical current goes towards the negative one and consequently a light bulb is turn on. The positive cloud flows towards the negative one and it rains. It has been found out in theoretical physics that the opposites of subatomic particles exist.

The idea that the smallest part of beings is the atom exists since the ancient Greece. However, they thought that atom was the smallest indivisible being.

In the twentieth century, the sub-atomic world was discovered and the electrons turning around the nucleus were observed. Then, it was found out that the nucleus is formed from the proton, neutron and other particles. Then it was discovered that these particles

“And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.”
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are made of quarks. Currently, researches have been carried out about the subcomponents of the quarks. However, in the verses of the Qur'an revealed fourteen centuries ago, it was pointed out to the existence of subatomic particles.

"...Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record." (Yunus, 10: 61)

"The Unbelievers say, "Never to us will come the Hour"

Say, "Nay! but most surely, by my Lord, it will come upon you; by Him Who knows the unseen, from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous (Saba, 34: 3)

Let us go back to the relation between wind and rain. In a verse, it is pointed out to the fact that the clouds are heavy:

HEAVINESS OF THE CLOUDS

It is He Who sends the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember." (al-Ar'af, 7: 57)

The weight of the rain that will cover an area of 50 square kilometers with 1 centimeter height is calculated to be half a million tons. It is stated that a single rain cloud could weigh 300,000 tons.

Everything including the atoms have pairs:

"Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge." (Ya Sin, 36: 36)



The fact that “the heavy-laden clouds’ stay in the sky as well as the fact that the rain and snow falling from them do not harm the living beings on earth are the manifestations of divine compassion. However, there may occasionally be a partial harm with hail.

The following verse of the Qur’an points out to the condensation process in the development of rain, to the hail and lightning, and to the relationship between the two:

“Art thou not aware that it is Allah who causes the clouds to move onward, then joins them together, then piles them up in masses, until thou can see rain come forth from their midst? And He it is who sends down from the skies, by degrees, mountainous masses [of clouds] charged with hail, striking therewith whomever He wills and averting it from whomever He wills, [the while] the flash of His lightning well-nigh deprives [men of their] sight!” (al-Nûr, 24: 43)

When we continue to observe the sky, we see the two big lambs that lead us to contemplate:

THE SUN AND THE MOON...

Different expressions are employed for the light of the sun and the light of the moon in the verses of the Qur’an:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

Allah Almighty points out the relativity of time:

“He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.” (al-Sajda, 32: 5)



“Blessed is He Who made constellations in the skies, and placed therein a Lamp (the Sun) and a Moon giving light. (al-Furqân, 25: 61)

While the expression “siraj or the lamp” is employed to refer to the sun, the expression of “nûr, or the reflected light” is employed to refer to the moon.

This truth is expressed in other verses too:

“See ye not how Allah has created the seven heavens one above another, And made the moon a LIGHT in their midst, and made the sun as a (Glorious) LAMP?” (Nûh, 71: 15-16)

The Ptolemy's theory about the sun was that the earth was in the center and the sun was revolving around it. Because this was what was seen from the world.

In time, mankind discovered that the sun does not revolve around the earth, but the earth revolves around the sun. However, then they thought that the sun was stable. Whereas the sun was moving on its orbit in the Milky Way Galaxy. The Qur'an expressed this fact as follows:

“And the sun runs his course for a period determined for him...” (Yâ Sin, 36: 38)

“It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.” (al-Anbiya, 21: 33)

There exist smaller particles than atom:

“...Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.” (Yunus, 10: 61)



THE NEW THAT NEVER WEARS OFF

The Holy Qur'an is the divine words of the Creator of the earth and heavens. Although it was revealed centuries ago, there is no discrepancy between its verses and the scientific facts discovered centuries after its revelation.

However, since people must include doubts, beliefs and unproven theories to their knowledge, the works of man are weak against the time.

When one examines a medical book written only fifty years ago, it is understood that many of the facts mentioned in it are no longer valid. The revised editions of the encyclopedias written by the experts that were the authorities in their fields in their times will have to be published in time.

The Holy Qur'an provides information about various of matters ranging from the depths of the universe to the creation of man, from the formation of milk to the bees' making honey. These facts were not known by the people of the time and many of them were discovered centuries later. All facts referred by the Qur'an have not been discovered yet. Consequently, the Qur'an always leads the way, corrects the wrong sides of the sciences and all sciences follow its lead.

The reason why the Qur'an implicitly points out to some facts instead of explicitly expressing them is to prevent the people who lived in the past to deny the Qur'an due to their limited knowledge. Consequently, this is another miracle of the Qur'an that it addresses to both the people of 7th century and the people of modern era.

Bishr al-Khâfi:

"People would not rebel against Allah if they were properly to contemplate His greatness" (Ibn Kathîr, I, 448)



For example, the relativity of time is a hardly understood theory introduced in the 20th century. However, Allah Almighty explicitly expressed the relativity of the time in our world:

“He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.” (al-Sajda, 32: 5)

“The angels and the Spirit (Gabriel) ascend unto him in a Day the measure whereof is (as) fifty thousand years” (al- Maârij, 70: 4)

The figures mentioned in the verses express different distances and lengths in a metaphoric way to imply their greatness and what is essential here is that these verses suggest the relativity of time.

Let us continue to the miracles mentioned in the Qur'an with the examples from our sky:

WORLD IS ROUND

Mankind had been discussing whether the world was round or flat until the 15th - 16th centuries. However, the Qur'an pointed out that the Earth was rounded up in many of its verses:

“...He makes the Night overlap the Day, and the Day overlap the Night...” (al-Zumar, 39: 5)

The word *takwir* - يَكْوِرُ in this verse means to wrap a sphere object in its around such as wrapping a turban around the head.

The following verse in Chapter al-Nâzi'ât (79:30)

The Holy Qur'an is a strong rope whose one end is in the hands of the omnipotence of Allah and the other end is extended to us. The best way to come closer to Allah is to hold this rope tight.



وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

is interpreted as “And the earth, moreover, hath He extended (to a wide expanse).” On the other hand, the word “*daha*” mentioned in the verse is also interpreted as “He shaped it as an ostrich egg”. Therefore, the Qur’an informs us that the world was formed in ellipsoid (an ellipse around either axis).

When expressing how long Ashâb al-Kahf slept in the cave, the Holy Qur’an reads,

“So they stayed in their Cave three hundred years, and (some) add nine (more)” (Al-Kahf, 18: 25). While a solar year is equal to 365 days and 6 hours, the lunar year is equal to 355 days. Because the difference equals to approximately 10-11 days, 33 solar years are equal to 34 lunar years. This requires to add 9 more years to 300 years. There was no solar calendar in the early days of Islam and people did not know about it. The Qur’anic way of expression this fact is another miracle of it.

THE MOVING MOUNTAINS

It is stated in another verse,

“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away...” (al- Naml, 27: 88)

In this verse, one of the reasons for expression of the movement of the world by comparing it to the movement of clouds is explained as follows:

What would happen if the rain were salty like seawater, or if it included soda, acid or dirt, what would happen to us? Will we be able to give the account for the fresh and clear water we drink?

Let us just imagine if there were not any trees, how arid, barren and uneasy place this world would be! Are we able to give proper thanks to Allah for that?



The main cloud clusters, which are approximately three and a half or four kilometers above from the earth's surface, generally move from west to east, if the weather conditions do not have any effects. The world turns in the same direction too.

While the world turns around its own axis at the speed of 1,667 kilometers per hour, it turns around the sun at the speed of 30 kilometers per SECOND. On the other hand, together with the solar system and Milky Way Galaxy, it moves in the universe. Thanks to the divine order, we live in peace without feeling this horrific velocity because the atmosphere rotates at the same speed too.

In the same verse, there is an indication for the separation of the continents. Every year the continents move to opposite directions about 1 to 5 cm and go away from each other. This fact was discovered by Alfred Wegener at beginning of 20th century. While at first, it was not taken seriously, it was accepted as a geological fact after 1980s.

The fact that the mountains reduce the occurrence and effects of earthquakes is expressed in another verse,

“Have we not made the earth a resting-place [for you], and the mountains [its] pegs?” (al-Naba, 78: 6-7)

Almost half of a tent peg is fixed into the ground. In like manner, the following verse also states that the mountains have been fixed to the ground:

“And the mountains hath He (Allah) firmly fixed” (al-Nāzi'ât, 79: 32).

Abû al-Hasan al-Harakanî says:

“The Holy Qur'an is the best means for a servant to find Allah. So you should seek Allah through the path of the Qur'an.”



According to the geological findings, the bottom sides of the mountains are like stakes. There is a layer like a root that keeps the mountain stable.

The world is formed from three layers like an egg comprising of yoke, white and shell layers. There is a core in the center, a mantle that surrounds it and the crust on the outside. As in an eggshell, the earth crust is solid and the magma under it is hot and fluid. While the earth crust is thin (8-10 km) under the ocean bases, it is thick (30-40 km) in the sections where the high mountains are located.

In like manner, the fact that the mountains have an important role in balancing the continent blocks that are floating over magma was discovered only in this century. However, the Holy Qur'an expressed this fact in many verses 14 centuries ago. One of these verses reads as,

"...He set on the earth mountains standing firm, lest it should shake with you..." (Luqmân, 31: 10)

In geo-physics, there are large mountain masses called "hot spots". There are about 110 of these spots around the world. These large magmatic masses are like rivets that rise from the very depths of the earth, drill the crust, solidify after reaching the surface, and keep the earth crust fixed.

THE SEAS THAT NEVER MIX

An unseen curtain separates the bodies of water whose salt and heat level are different from each other in places where the seas meet

Fudayl bin Iyâd:

The Qur'an was sent to be practiced in life. Whereas people make only its reading a practice of their lives.



each other or where the rivers flow into the seas. This fact, which was discovered in this century, was expressed centuries ago in the 19th and 20th verses of Chapter al-Rahman;

“He has given freedom to the two great bodies of water, so that they might meet: [yet] between them is a barrier which they may not transgress.” (al-Rahmân, 55: 19-20; See also al-Furqân, 25: 53)

FOSSIL FUELS

It is mentioned in a verse,

“And Who brings out the (green and luscious) pasture, And then does make it (but) swarthy stubble.” (al-A'lâ, 87: 4-5)

Elmalili Hamdi interprets this verse in his exegesis as follows:

“In the beginning, Allah Almighty brought forth all kinds of trees in the pastures, highlands, gardens and forests, and then turned them into black manure and coal.” (Elmalili, VIII, 5747)

The word “*ahwâ*” mentioned in the verse is employed for various meanings such as blackish, dark black, dark green, smutty, and clear colors. Here, it is interpreted as black, brown and green colors. (See Elmalili, VIII, 5748)

The fact that the fuels such as coal and oil come into existence through fossilization of bulky trees grown centuries ago and their flow underground like a black flood is among the scientific discoveries of modern age.

The Holy Qur'an is the only book that makes the unknowns of the journey of life known, solves the problems, lights the darkness, consists of satisfying evidences for the mind and the hearts.

How happy those believers who live with the peace of the eternal blessing by carrying the Qur'an in their hearts and placing good character in their soul are!



FROM THE DEAD TO THE LIVING

Dead organisms have been fossilized over long periods of time and under certain conditions. In nature, however, the existence of dead organisms is a matter that happens constantly. The fungi and bacteria which are called saprophytes resolve all the dead organisms in nature and reintroduces them into the food chain. There is a reference to the plants and the world of saprophytes in the following verse,

“Verily, Allah is the One who cleaves the grain and the fruit-kernel asunder, bringing forth the living out of that which is dead, and He is the One who brings forth the dead out of that which is alive. This, then, is Allah: and yet, how perverted are your minds!” (al-An’am, 6: 95)

THE BREATH OF THE MORNING

In this verse, it is pointed out the cracking of seed and nucleus. This is a very important beginning for plants. The plants stay alive by photosynthesis. During the process of photosynthesis, the green plants take in oxygen and release carbon dioxide at nights and do the opposite in the day time.

The following verse indicates this fact “And the Dawn as it breathes away the darkness.” (al-Takwir, 81: 18)

No atheist feels the obligation to wander around by carrying an oxygen bottle in case the oxygen level of the air may change tomorrow. He knows that the divine ecological balance in the universe will not break down and do not expect it to break down. In other words, he is in a hidden belief and trust toward the divine will.



THE DIFFERENCE IN PRESSURE

The more one goes up from the sea level towards the sky, the more the pressure decreases. It drops 1 millibar per 10,5 meters. The temperature decreases 0,5 centigrade degrees per 100 meters. In like manner, the more one goes up towards the sky, the more the density and the oxygen proportion in the air decrease. Consequently, shortness of breath, difficulties in speaking and seeing are experienced when going up. This is expressed in one of the verses of Qur'an,

“And whomsoever Allah wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]; and whomsoever He wills to let go astray, his bosom He causes to be tight and constricted, as if he were climbing unto the skies...” (al-An'am, 6: 125)

The planes climb up to 10 thousand meters from ground, because as the air pressure is lower at that altitude, the friction is lower too. This leads less fuel consumption. On the other hand, because the oxygen proportion is lower at that altitude, the oxygen masks have been prepared to be used in case of malfunction. Climbing up to higher altitudes requires special devices for the proportion of oxygen level is lower.

No atheist feels the obligation to wander around by carrying an oxygen bottle in case the oxygen level of the air may change tomorrow. He knows that the divine ecological balance in the universe will not break down and do not expect it to break down. In other words, he is in a hidden belief and trust toward the divine will. However, be-

“Verily, Allah is the One who cleaves the grain and the fruit-kernel asunder, bringing forth the living out of that which is dead, and He is the One who brings forth the dead out of that which is alive. This, then, is Allah: and yet, how perverted are your minds!” (al-An'am, 6: 95)



cause he denies this fact and does not thank Allah for His blessings, he becomes one of the losers.

In fact, there is no disbeliever in the universe in the face of these facts. All people have hidden belief and devotion but as they are unaware of this situation, they assume themselves as disbeliever and are dragged into disappointment.

A GEOGRAPHICAL FINDING

In the chapter al-Rum, Allah Almighty introduces a historical and geographical finding to the people of Mecca:

“The Roman Empire has been defeated. In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious...”

(al-Rûm, 30: 2-3)

The Arabic expression “adna al-ard” means a land close by where Arabs lived at the time. As the word “adnâ” means the closest, it also means the lowest one. If we take this meaning, then “adna al-ard” refers to a region of lowest altitude. The region referred here is the territory of the Dead Sea which is 400 meters below the sea level.

When we contemplate on the nature of man, we see more amazing results. Because the Qur’an gives enormous details about the creation of man from a sperm and his formation in his mother’s uterus.

Ismail Hakki Bursevi says:

Glory be to Allah Almighty who “made the ear, which is a peace of bone, hear; made the eye ball, which is made of fat, see; made the tongue, which is a piece of meat, speak.”



BIOLOGY AND EMBRYOLOGY

Mankind did not even know that man is created from his father's sperm.

“O MEN! If you are in doubt as to the [truth of] resurrection, [remember that,] verily,

- We have created [every one of] you out of dust,
- then out of a drop of sperm,
- then out of a leech-like clot,
- then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you...” (al-Hajj, 22: 5)

The findings of modern embryology and anatomy are exactly same as those phases reported by the Qur'an.

The Qur'an mentions the order of feelings bestowed to man as “hearing, seeing and comprehending.” The accuracy of this sequence has also been scientifically proven. The first feeling created in the mother's uterus is the hearing.

The greatest enigma that man cannot solve is “life”. Whether or not there is another life form in the universe has been investigated, and the thought that if there is water in a place, there might be life there makes people excited. Because, according to the predictions, the prototype of living beings first appeared in waters. The proto-

İsmail Hakkı Bursevî:

Allah bestows you moral and material supports and blessings as if He has no other servant but you even though you cannot fulfill your devotion to Him properly. Whereas, in respect to worship, you are heedless as if you have a shelter and backing other than Him. (What a terrible tactlessness and unawareness this is!)



plasm (the substance of a living cell), which is the only environment where life may appear, consists almost entirely of water.

The Creator of everything states this fact in the Qur'an centuries ago:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

"...We made from water every living thing..." (al-Anbiya, 21: 30)

The living creatures' development from a sperm drop is also the creation form water.

FINGER PRINT

Allah Almighty addresses to the disbelievers who deny the resurrection as follows,

"Does man think that We cannot [resurrect him and] bring his bones together again? Yea indeed, We are able to make whole his very finger-tips!" (al-Qiyama, 75: 2-3)

The fingerprints existing at fingertips are different in every person and today this information is used in the field of criminology.

THE SKIN IS WHAT FEELS PAIN

Because the Qur'an is the book filled with wisdom and sent by a Being who knows everything, it refers to the scientific facts even when it deals with other matters.

Today, the inventions led by the development of industry were supposed to be the civilization and hoped for help from the machines which are soulless pieces of iron. The immature selves are dragged on egoism, egocentrism and, selfishness which makes them such a person who values their comfort and happiness above everything.



For example, the following verse describing the punishment of the Judgement Day,

“for, verily, those who are bent on denying the truth of Our messages We shall, in time, cause to endure fire: [and] every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering [in full] Verily, God is almighty, wise.”

(al-Nisâ, 4: 56)

Prof. Dr. Tejjatat Teasis, who worked on dermatology at Chiang Mai University in Thailand, found out that the pain is transferred to the brain through the nerve cells in the skin and that in the event that the tissue on the skin burns, the skin becomes insensible and there will be no feeling of pain. After realizing that the fact that he discovered is stated in Qur'an, he embraced Islam.

The fact that our only feeling that continues to work while we are asleep is hearing is stated in the parable of Ashâb al-Kahf as follows;

“Then We draw (a veil) over their ears...” (al-Kahf, 18: 11)

THE DEVELOPMENT OF MILK

How milk develops in living organisms is expressed in the Qur'an with a marvelous clarity:

“And, behold, in the cattle [too] there is indeed a lesson for you: We give you to drink of that [fluid] which is [secreted from] within their bellies between that which is to be eliminated [from the ani-

Today, because of the oppressors' greed for oil, millions of people have been expelled from Syria, their homeland. Those who were not able to leave have become the targets of the bombs.

“This is the civilization, a monster that has only one tooth left.”



mal's body] and [its] life-blood: milk pure and pleasant to those who drink it." (al-Nahl, 16: 66)

The nature of the phrases "which is to be eliminated [from the animal's body]" and "[its] life-blood" mentioned in the verse could be recently understood in this century after the developments in the science of chemistry and digestive physiology. The facts that the blood carries the nutrition filtered from the digested food to the milk secreting gland and that these glands produce milk by processing the nutrition were not known at the time of the Prophet Muhammad (pbuh). Because it is obvious that such information which requires specialty could not be known at the time.

When the incidents happened before Mary gave birth to the Prophet Isa (pbuh) were narrated in the Qur'an, some very important medical and biological mysteries were mentioned. It is stated in the verses of the Qur'an,

"And the pains of childbirth drove her (Mary) to the trunk of a palm-tree.

She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" But (a voice) (Isa or an angel) cried to her from beneath the (palm-tree):

"Grieve not! for thy Lord hath provided a rivulet beneath thee; "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

"So eat and drink and cool (thine) eye.

And if thou dost see any man, say,

The Messenger of Allah (pbuh) repeated the following verse one night until morning while he was standing for prayer:

"If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."

(al-Mâida, 5: 118) (al-Nasai, Iftitah, 79)



‘I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being.’” (Maryam, 19: 23-26)

In these verses, Allah Almighty directs Meryem to a rivulet and commands her to eat from the palm tree. In the December 1983 issue of The Lancet Magazine, Michel Odent writes that water reduces stress and excitement of the mother during delivery and is effective in direct tension of the muscles. He advises the rivulets to be built near to the delivery rooms.

The date fruit is the store of sugar, many kinds of vitamins, and minerals required for the process of birth. However, there is another mystery in the date fruit:

In the 1900s, a hormone was discovered that initiates and accelerates the delivery: Oxytocin. This hormone plays a role in the contraction of the myometrium, repair of the damaged veins, secretion of milk and consolidation of motherhood feelings like loyalty and reliance. Considering these properties, this hormone was even given a name meaning “the easy birth.” In the 20th verse of Chapter al-Abasa, Allah Almighty states that the birth is facilitated by divine help. The palm fruit which Mary was ordered to eat affects the nerve endings that provide oxytocin and facilitates the delivery.

THE RICHNESS IN MOTHER'S MILK

Mother's milk is another divine blessing that the Holy Qur'an draws our attention to. It is stated in the verses that:

If we know our Prophet Muhammad (pbuh) today, he will recognize us tomorrow on the Day of Judgement. He will meet with us near the Hawd (Kawthar Pool). If our heart is in spiritually mature state to see Him, He will look at us too. And if we hear and listen to him, he will help us attain peace by his offerings.



“The mothers shall give such to their offspring for two whole years, if the father desires to complete the term...” (al-Baqara, 2: 233)

“We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years...” (Luqmân, 31: 14)

Until the researches in modern era, it was not known that breast milk a very important nutrition for babies. The confused heedless people who believed man to be the product of evolution even considered the mother’s milk as a primitive food.

It was understood as a result of the tests that;

Breast milk manifests perfection filled with the flows of divine power. In the breast milk, there are vitamins, hormones, preservatives, enzymes which fight with the germs and carry some elements transmitting the mother’s character to the child.

The proteins, sugar, fat, phosphorus and vitamins which are the basic elements of human nutrition exist in a very harmonious proportion and volume in accordance with the needs of the baby’s body. This proportion is arranged by the divine power. The minimum (six months) and ideal (two years) periods of the breastfeeding are mentioned in the Qur’an in a miraculous way. (see al-Ahqâf, 46: 15)

The miracles of the Qur’an exhilarate and dilate the hearts. Against those who are hesitant due to the indoctrination of the ignorant people of this era, these miracles become the evidences for the fact that the Qur’an is a book revealed by Allah Almighty.

Thawbân (r.a.) was so poor that he perhaps did not even have a stick in this world. However, he was spiritually one of the richest men in the world because he was honored to be near the Messenger of Allah (pbuh) and loved by him.

When we compare ourselves to Thawbân, what is our position in respect to this love? How much are we worried about being separated from the Messenger of Allah (pbuh) in the hereafter?



This feature does not exist in the altered earlier divine books. For example, we mentioned above that the Qur'an refers the Sun and Moon as different types of the sources light. But, on the other hand, the altered Torah refers the Sun and the Moon as "two lights."

In short, it would not be enough no matter how much we give thanks to Allah for honoring us with the Qur'an.

WE WILL BE HELD ACCOUNTABLE!

Contemplation reminds us the blessings and the accountability in the Hereafter. The person who looks at this universe without contemplation tries to own transient blessings of this world. Whereas, this means trying to drink water from a mirage. Moreover, because all the blessings of this world are materials for the test, if it is something prohibited it causes torment and if it is something permissible, it causes to be held accountable. For this reason, Chapter al-Takasur (102) starts with the sickness of boasting, then turns the attention to the Hereafter and ends with the following warning:

ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"and on that Day you will most surely be called to account for [what you did with] the boon of life!" (al-Takathur, 102: 8)

When this verse was revealed, a very poor companion of the Prophet Muhammad (pbuh) stood up and said:

How much do we contemplate on that though we do not have any capital, Allah bestowed upon us various blessings such as to be created as human beings instead of being created as a snake, a maggot or a bird He created us from nothing?



“O Messenger of Allah! Do I have anything (that I will be accountable for)?”

Messenger of Allah (pbuh) answered by emphasizing the two blessings:

“- The shadow, two clogs and cold water.” (See al-Suyuti, VIII, 619)
Let us contemplate with the key given in the answer of Messenger of Allah (pbuh):

The trees were created for us. We benefit from both their shadows and fruits. We produce wooden objects from their body. They take carbon dioxide and release oxygen. The trees function like the lungs of the world. They also provide us beautiful landscapes with their calming green and flowers in the spring. Let us contemplate, how arid, barren and unrestful place this world be without trees!

Other creatures cannot wear a shoe even if they want to. However, by using the skins of other creatures and the abilities given us by Allah, we can produce and wear various kind of shoes. They protect us from heat, cold, stones, thorns and dirt. Can we give proper thanks?

What would happen if the rain were salty like seawater, or if it included soda, acid or dirt, what would happen to us!

We should contemplate on the endless blessings granted to us.

If we appreciate these blessings and give thanks to Allah for them, we will easily give account for them.

The most enormous blessing that we are incapable to give thanks for is to be a member of the community of the Prophet Muhammad (pbuh) who is the leader of 124 thousand prophets. If we prostrate just for it and do not stand up from prostration as long as we live, it would not still be considered as enough and it would still be nothing...



What does Allah Almighty demand from us in return to these blessings?

He wants from us to remove the lust from our heart when we enter Islam by saying “لَا إِلَهَ إِلَّا اللَّهُ”.

He wants us to develop our spiritual abilities by saying “إِلَّا اللَّهُ”. By this way our heart will be the place for reflection of the manifestations of Allah Almighty.

This will happen by sincerely accepting that the Prophet Muhammed (pbuh) is the Messenger of Allah “مُحَمَّدٌ رَسُولُ اللَّهِ”. We will achieve this state by admiring his personality, and following his sunnah.

OUR GUIDE IN CONTEMPLATION

Being as the best of the creatures, the Prophet Muhammed (pbuh) is our best example in reading the Quran and contemplation on the universe.

As the Qur'an is the miracle of the words, the Prophet Muhammed (pbuh) is the miracle of mankind. He is the best exemplar!...

Those who want to learn the secrets of the ideal family life should look at the happiest family in the universe set up by him.

The Prophet Muhammad's era i.e. the era of happiness is the best example for those who look for the ideal community.

“Prophet Muhammad (pbuh) was always sad and thoughtful. He had no opportunity to be in comfort. He never talked in vain. His silence was longer than his speeches. He would mention the name of Allah when he was beginning and ending his words...” (Ibn Sa'd, I, 422-443)



All people including the young and the old may solve their problems by taking the Prophet Muhammad's life as an example.

He is the one who will help us to achieve the spiritual state required for the proper contemplation.

For this, we should perceive that what a big blessing is to be a member of his community and we should struggle to give thanks for it.

The Prophet Muhammad's (pbuh) relationship with the universe is also a unique subject for contemplation.

THE ENVELOPE (ZARF) AND ITS ENCLOSURE (MAZRUF)

With his exceptional creation, the Prophet Muhammad (pbuh) was created to be both an **'envelope (zarf)'** for the knowledge of Allah and the **'enclosure (mazaruf)'** of that envelope for all the creatures:

**He was created as 'an envelope for the knowledge of Allah'.
Because;**

Allah Almighty wanted to be known and created everything. The first being that He created was the "light of the Prophet Muhammad (pbuh)".

Even man who is the most capable living being to attain the knowledge of Allah can attain it only behind the curtains. Because of,

"Live like a guest in this world! Make the mosques as your homes. Accustom your souls to sensitivity (grace and delicacy). Contemplate much and cry much!... Do not let your selfish desires change you (In other words, do not follow the desires of your self that would ruin you)." (Abu Nuaym, Hilya, I, 358)



The mightiness of Allah that cannot be comprehended by human mind,

His manifestation which is so heavy that it explodes the Mount Sinai,

And because Allah is the Absolute and Transcendental One.

This curtain herein is "the truth of Muhammad" that

will accustom man to **the knowledge of Allah**,

will teach man the means of the pleasure of Allah,

will ensure "the love for Allah"

will guide man to miraj (coming closer to Allah),

will intercede for man for the knowledge of Allah.

From this aspect, the light of the Prophet Muhammad can be considered a kind of **envelope (zarf)** enclosing the letter that have the truths that lead people to the knowledge of Allah. Those who can open this envelope and read the letter learn the divine truths and the manifestation of the names of Allah written there. In this respect, our Prophet (pbuh) is the envelope of the knowledge of Allah. In other words, a servant can learn perfect way to come closer to Allah only by means of him.

The Qur'an which is the letter of Allah addressed to the humanity was revealed to the heart of the Prophet Muhammad (pbuh).

As the Qur'an is the miracle of the words, the Prophet Muhammed (pbuh) is the miracle of mankind. He is the best exemplar!...

"By Allah! If you knew what I know, you would laugh little and weep much; ... and you would go out beseeching Allah." (Ibn Majah, Zuhd, 19; see. Muslim, Fadail, 134)



Every phase and page of his 23-years-prophethood of our Master Prophet Muhammad (pbuh), whose character and life was shaped by the Holy Qur'an, is a kind of envelope of the Qur'an.

Those who learn the character, life and Sunnah of the Prophet Muhammad and apply them in their lives will be lived in accordance with the Qur'an. Because his Sunnah is the best interpretation of the Qur'an and his life is the best application of the Qur'an.

Therefore, our Prophet (pbuh) is the only fountain of mercy and love that will guide man to the ocean for the love of Allah. Because loving the Prophet Muhammad (pbuh) means loving Allah, and disobedience to him means the disobedience to Allah Almighty.

Allah says in the Qur'an:

"Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins"..." (Al Imran, 3: 31)

We can understand the value and importance of the fact that the Prophet Muhammad is a kind of an envelope for the knowledge of Allah when we consider the end of the false and altered religions. In almost all of these false religions, the beings that claim to be in the position of an envelope leading man to the absolute truth have been replaced with what needs to be in the envelope, and have been idolized. They have been considered as the purpose instead of being only a medium.

The idolaters started to worship various kinds of idols, the Buddhists to Buddha, the Christians to Jesus.

The Qur'an which is the letter of Allah addressed to the humanity was revealed to the heart of the Prophet Muhammad (pbuh). Every phase and page of his 23-years-prophethood of our Master Prophet Muhammad (pbuh), whose character and life was shaped by the Holy Qur'an, is a kind of envelope of the Qur'an.



On the other hand, the Prophet Muhammad (pbuh) who is the last prophet, will continue to guide mankind on the path of true belief in the Oneness of God and towards His knowledge until the day of resurrection as **the best exemplary servant and most distinguished messenger**.

Again, our master Prophet Muhammad was created as the enclosure of the envelope. Because;

Since all creatures were created for the honor of Allah's love to the Prophet Muhammad (pbuh), he is in the position of the enclosure of the envelope of this universe. Just like placing a unique jewelry on cotton and then keeping it in a valuable box... The entire value of the box comes from the jewelry enclosed in it...

Allah Almighty informs us that He created man to worship Him. The Prophet Muhammad is the one who worshiped Allah in the best way and at the highest level among mankind.

Let us explain this situation through a comparison. When we talk about the rosewood, we only refer to the rose, not to its wood or thorn. The rose is the most delicate one among the flowers. For a leaf and the branch, it is a great honor to be close to the rose. For the branch it is a great blessing to be in the service of the rose. Even for the soil under the rose, it is a big honor to get wet with the dew of the rose.

Sheikh Sâdî explains this bliss in his *Gülistan* through the following comparison:

A believer who devotes himself to the Messenger of Allah (pbuh) is a person from whose heart flows mercy. He is not an arid person, but rather he is a person of abundance. Similar to rain, he brings life wherever he enters. He revives, makes prosperous, and lights everywhere he goes. In short, man, animals and plants enliven with him.



One day, one of my friends gave me a piece of fragrant clay (cleaning soil).

I said to the clay:

“- O blessed one, are you musk or amber? I am intoxicated with your enchanting scent.

The clay answered:

“- I was the soil of a rose. The leaves of that rose used to be filled with all kind of dews of dawn and fall on me like the tears of the crying rose. I was molded with these tear drops like dough. I am actually just an ordinary clay. This scent belongs to the rose...”

Fuzûlî expresses the uniqueness of our Master Prophet Muhammad as follows:

Suya virsün bâğbân gülzârı zahmet çekmesün,
Bir gül âçılmaz yüzün tek virse bin gülzâre su...

“The gardener should not spend their effort in vain to water the rose garden! Because even if he continues to water thousands of rose gardens, (O Messenger of Allah) there can be no rose that can blossom like your face!...”

He is *uswa al-hasana* or the best exemplar. Allah Almighty did not leave unknown but rather showed us the level of servitude and good character He wanted from us by giving us the example of His Messenger.

The fact that among all prophets and messengers of Allah, the Prophet Muhammad is the only one whose life, words and attitudes

“None of you will have faith till he loves me more than his father, his children and all mankind.” (al-Bukhari, Iman,8)



were recorded in every detail explains his role as the enclosure of the envelope.

If we want to gain value in the presence of Allah, we should carry this essence in our hearts, adopt his character, and try to live in accordance with his exemplary life. Because our Prophet says:

“Everyone will be with those whom he loves.” (al-Bukhari, Adab, 96)

The reality of “being with someone” consists of being with him regarding temperament, practice, character, feeling, opinion, and in short destination.

Having the Prophet Muhammad’s love in our hearts is such an enormous blessing that Allah Almighty said,

“But Allah was not going to send them a penalty whilst thou were amongst them...” (al-Anfal, 7: 33) We can infer the following meaning from this verse:

“A heart that does not carry the love for the Prophet Muhammad is worth to be tormented.”

If we go back to our comparison, if a jewelry is lost, his owner no longer values neither its box nor the cotton surrounding the jewelry. All of them lose their meaning and become worthless.

Mawlana Jalaluddin al-Rumi says:

“The two worlds have been created for one soul! Contemplate well the meaning of the following statement; ‘If you did not exist, I would not create this universe!...”

Those who learn the character, life and Sunnah of the Prophet Muhammad and apply them in their lives will be lived in accordance with the Qur'an. Because his Sunnah is the best interpretation of the Qur'an and his life is the best application of the Qur'an.



Because a piece from the soil of the Prophet Muhammad (pbuh) was mixed into the soil of Adam (pbuh), the repentance of Adam (pbuh) was accepted. As stated in a hadith that:

“When Adam committed the mistake that caused him to be expelled from the Paradise, he understood his mistake and said,

“- O my Lord, I wish You to forgive me for the sake of Muhammad.” Allah Almighty answered:

- O Adam! How do you know Muhammad even though I have not created him yet?

Adam (pbuh) said:

When you created me and breathed to me from Your soul, I saw the statement “There is no god but Allah and Muhammad is His Messenger” written on the pillars of the Throne.

I understood that You attribute to Your name only the name of the most loved one among the creation.

Then, Allah said:

“You said the truth O Adam! For Me, he is the most loved one of all the creation. Pray to Me for the sake of him. (Since you have already prayed) I have forgiven you too. If Muhammad did not exist, I would not create you!” (Hâkim, Mustadrak, II, 672; al-Bayhaki, Dalâil, V, 488-489)

The Prophet Muhammad (pbuh) said:

“When Adam was between soul and body, I was a prophet”.

(al-Tirmidhi, Manaqib, 1)

Mawlana Jalaluddin al-Rumi says:

“Mustafa (pbuh) caressed the Hannane (a log of date tree) crying due to the pain of separation from him (the Prophet). O man, you are not lower than Hannane log. So act like Hannane and cry for your separation.



In other words, in respect to the creation of his light and his assignation as a prophet, the creation of our Prophet (pbuh) precedes the creation of Adam (pbuh). On the other hand, in respect to coming into the world, our Prophet (pbuh) was the final leaf of the calendar of prophethood. Because the calendar of the prophethood started with the light of the Prophet Muhammad which is the first one of the creation, and ended with the material body of the Prophet Muhammad.

Necip Fazil cites the Prophet Muhammad as the light of the existence and expresses the mystery of his essence as follows:

“It is for the sake of him that we exist.” Allah says:

“We sent thee not but as a Mercy for all creatures.” (al-Anbiya, 21: 107)

In short, all creatures owe thanks to that Light of Existence.

The poet Mehmed Akif expresses this truth very well:

Dünyâ neye sahipse, O'nun vergisidir hep;
Medyûn O'na cem'iyeti, medyûn O'na ferdi.
Medyundur o Mâsûm'a bütün bir beşeriyet...
Yâ Rab, bizi mahşerde bu ikrâr ile haşret

Whatever the world has, it is His blessing,
Both the community and the individuals owe Him,
The whole mankind owes to this Innocent...

O our Lord! Resurrect us on the Judgement Day with this acknowledgement!..

Everybody sees in accordance with the level of the spiritual state of his heart. For this reason, a person's gaze whose heart is full of compassion brings mercy to those whom he looks at. On the other hand, the person's gaze whose heart is full of grudge makes the one whom he looks at sick.



Acting modestly and dignity, our Prophet Muhammad (pbuh) wanted his community to know the significance of the issue of envelope and what is inside that envelope in order to benefit from them. He said on various occasions,

“None of you will have faith till he loves me more than his father, his children and all mankind.” (al-Bukhari, Iman, 8)

“I am the master of all the prophets, but there is no place for arrogance! I am the latest prophet, but there is no place for arrogance! I am the one who will intercede first and whose intercession will be accepted firstly, but I do not say these to boast.” (al-Darimi, Muqaddima, 8)

“I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Adam with my Lord, and I am not boasting.” (al-Darimi, Muqaddimah, 8. See also al-Tirmidhi, Manâqib, 1/3616)

The unique esteem of the Prophet Muhammad, the pride of the universe, was comprehended by all worlds. It is stated in a hadith,

“Apart from the rebellious ones of the jinn and the man, all beings on earth and in the sky know that I am the Messenger of Allah.” (Ahmad, Musnad, III, 310)

Mawlana Jalaluddin al-Rumi says:

“O Heedless! Look at the miracles of Moses and Ahmad. Look how did the staff turn into a dragon and how did the date log cry?”

The look with compassion conduces to find the straight path. It is such a look that seeks and finds the path reaching at the souls. It is a smiling look from which the sagacity of Islam can be watched.



Mustafa (pbuh) caressed the Hannane² crying due to the pain of separation from him (the Prophet). O man, you are not lower than Hannane log. So act like Hannane and cry for your separation."

You should cry for he (pbuh) pray Allah Almighty for you to be forgiven saying "My community, my community".

Man, who is ahsan al-taqwim or the best exemplary for all creation, is expected to comprehend the Light of the Existence (pbuh), to yearn and burn to come closer to him. Of course, this should be different from the other creatures. In order to express this matter, Mawlana Jalaluddin al-Rumi says:

"The wood burns and becomes ash; the soul burns and becomes a servant of Allah"

Nothing can be expected from a dead log. The Hell exists for the heedless people. However, a believer, whose soul is alive, whose eyes are open to observe the meanings and the truth, whose ears is in the service of truth and goodness, spiritually progresses by comprehending the truths. Then he starts to be more mature and finally burns. Of course, this burning is different from the burning of wood, which turns the wood into nothing. Instead this burning helps the man purify and gain higher spiritual states. It helps the man come closer to the beloved one. Just like the burning of a moth:

In the following simile, the great poet and intellectual Muhammad Iqbal explains the situation of two groups of people, one consisting of the people who stay away and wait in dark, and the other

The person of compassion grants peace to the souls with his brilliant words which are more clear than the rainwater and more delicate than flowers.



consisting of the people who are burned by love and become the light after burning:

One night, while working in my library, I heard a tineid talking to a moth as follows. The tineid said,

“I settled in the books of Ibn Sina (Avicenna). I saw the books of Farabi.

(I wandered between the arid lines and faded letters of these books and gnawed them. I wandered in the streets described in Farabi’s book al-Madina al-Fadila meaning the city of virtues. But) I could not understand the philosophy of this life. I turned into a desperate passenger of the terrifying dead-end streets. I have no sun to lighten my days...

In return to complaints of the tineid, the moth showed its burned wings and said:

“Look! “I have burned my wings for this love.” Then it continued its words:

“The effort and fondness are what make the life more alive. Love is what boosts the life!...”

In other words, by showing its burned wings to the tineid, in a way moth was trying to say,

“Save yourself from getting perished in the dead-end streets of philosophy! Fly towards ultimate union by benefitting from the ocean of spiritual meanings of Mathnawi which is full of love, enthusiasm, and prosperity!...

In order to reflect compassion in one’s personality, one should first purify his heart from selfish desires such as arrogance, selfishness, gossip, slander, lie, extravagance, stinginess and other similar bad characters. In other words, the hearts should be embellished by virtues such as generosity, patience, compassion, service, modesty, and decency. The thought that we are under constant divine observation should turn into consciousness and perception in the heart.



In this simile, the pedants who have knowledge but does not act in accordance with this knowledge are compared to the tineid. On the other hand, the souls which burn by the love and fear of Allah and the wise people who act in accordance with their knowledge are compared to the moth.

Thawbân (r.a.) is one of the best example of those who cry with the fear of separation from the Messenger of Allah.

One day, Thawbân came to the Prophet Muhammad (pbuh). Our Prophet realized that Thawbân was very sad and asked:

“What is the problem O Thawbân?” Thawbân answered:

“Let my parents and my life be sacrificed for you O Messenger of Allah! When I am in your presence, my heart beats with full of divine compassion. However, when I go home, I miss you. Every moment that I spent away from your light causes great sadness to me... I am getting worried about my prospective separation from you in the hereafter. You will be with the prophets there. But I do not know where I will be! Moreover, if I fail to enter heaven, I will be separated from you forever! This thought is what bothers me, O Messenger of Allah!”

Our Prophet kept his silence for a while, and then said:

“O Thawbân, one will be with those whom he loves.” (Al-Bukhari, Adab, 96; Muslim, Birr, 165)

Thawbân (r.a.) was so poor that he probably did not even have a stick in this world. However, he was spiritually one of the richest

Man of compassion is a personality that brings peace wherever he goes. He always tries to be a representative of our Master Prophet Muhammad (pbuh) who was sent as a mercy to the worlds. He has eliminated his self. He strives to be a means of compassion (like rain) for the arid souls. He is altruistic. Instead of thinking himself first, he always says “First you my brother!”



men in the world because he was honored to be near the Messenger of Allah (pbuh) and loved by him.

Let us compare ourselves with Thawbân (r.a.). How much do we love the Messenger of Allah (pbuh)? How much do we fear for separation from him in the hereafter?

If we know our Prophet Muhammad (pbuh) today, he will recognize us tomorrow on the Day of Judgement. He will meet with us near the Hawd (Kawthar Pool). If our heart is in spiritually mature state to see Him, He will look at us too. And if we hear and listen to him, he will help us attain peace by his offerings.

In short let us follow him so that he will be our intercessor and witness in the Hereafter as it is expressed in the Qur'an;

"The prophets shall be your witnesses!" (al-Baqara, 2: 143)

Allah's Messenger (pbuh), from whom we have learned the ser-vitude to Allah, said:

"There is no act of devotion equal to contemplation" (al-Bayhaqi, Shu'ab, IV,157)

The Prophet Muhammad (pbuh) was fond of silence and con-templation. Hind b. Abi Hala says:

"Prophet Muhammad (pbuh) was always sad and thoughtful. He had no opportunity to be in comfort. He never talked in vain. His silence was longer than his speeches. He would mention the name of Allah when he was beginning and ending his words..." (Ibn Sa'd, I, 422-443)

*Suya virsün bâğbân gülzârı zahmet çekmesün,
Bir gül açılmaz yüziün tek virse bin gülzâre su...
(Fuzûlî)*

Meaning "The gardener should not spend their effort in vain to water the rose garden! Because even if he continues to water thousands of rose gardens, (O Messenger of Allah) there can be no rose that can blossom like your face!..."



In fact, in order to encourage his followers to contemplate, Allah's Messenger said:

"Live like a guest in this world! Make the mosques as your homes. Accustom your souls to sensitivity (grace and delicacy). Contemplate much and cry much!... Do not let your selfish desires change you (In other words, do not follow the desires of your self that would ruin you)." (Abu Nuaym, Hilya, I, 358)

Sometimes, the Messenger of Allah answered the questions of his companions by leading them to contemplation. Abu Razin narrates:

One day, I asked the Messenger of Allah:

"- O messenger of Allah, Can you give me example to explain how Allah will resurrect the creation?" Allah's Messenger answered:

"- Did not you pass through the valley where your people live in the dry season? Then, did not you pass through there in the spring when everywhere is green?

When I said "of course," he (pbuh) said:

"So this is the evidence of Allah's resurrection. In like manner, Allah Almighty will resurrect the dead!" (Ahmad, IV,11)

This example was in fact taught by Allah Almighty. It is stated in Chapter al-Rum,

"Behold, then, [O man,] these signs of Allah's grace - how He gives life to the earth after it had been lifeless! Verily, this Selfsame

Allah Almighty exhibited the model of "perfect human being" in the personality of our Prophet (pbuh) and granted him as the best exemplary personality for the whole mankind.



[God] is indeed the One that can bring the dead back to life: for He has the power to will anything!” (al-Rum, 30: 50)

The Messenger of Allah (pbuh) would read the Qur'an in a serious, dignified and thoughtful manner. He would contemplate on the meaning of the verses and immediately practice their orders in his life. When he read the verses about praising Allah, he would praise Allah by saying the expressions like “Subhanallah!” When he read the verses about saying prayers, he would pray to Allah by these verses. When he read the verses about taking refuge in Allah, he would seek refuge in Allah.

He would sometimes concentrate on a verse so much that he would pray Allah by repeating that verse until the morning.

Abu Dharr (r.a.) narrates:

The Messenger of Allah (pbuh) repeated the following verse one night until morning while he was standing for prayer:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise.” (al-Maida, 5: 118) (al-Nasai, Ifitah, 79; Ahmad, V, 156))

The Messenger of Allah relates the following points from the ten pages revealed to the Prophet Abraham:

We can explain the relationship between our Prophet (pbuh) and the universe with the following example: When we talk about the rosewood, we only refer to the rose, not to its wood or thorn. The rose is the most delicate one among the flowers. For a leaf and the branch, it is a great honor to be close to the rose. For the branch it is a great blessing to be in the service of the rose.



A wise man should divide his time for the following duties:

- *Part of his time to pray his Lord,*
- *Part of his time to contemplate Allah's art and power,*
- *Part of his time to contemplate what he did in the past and to plan the future,*
- *Part of his time to earn his sustenance through permissible ways.* (Abu Nuaym, Hilya, I, 167; Ibn Athir, al- Kamil, I, 124)

Abu al-Darda (r.a.), one of the companions of the Prophet (pbuh), said,

“One hour contemplation is superior to 40 nights of supererogatory prayer.”

Allah's Messenger (pbuh) would take lessons from everything that he looked at and would turn to Allah to thank Him.

By contemplating the divine omnipotence in everything we see, we should also try to obtain spiritual nutrition for our world of senses and thoughts. A Muslim should read the divine messages by the eye of his heart. When he looks at the Sun, the Earth, the atmosphere, his own creation, his ancestors, his children etc., he should contemplate on the divine blessings bestowed through them.

A Muslim should always contemplate on how and from where he came, how he lives, who gave him his face and body, who determined the length of his lifetime, to where he is going, that the life and the universe are full of wisdom, that nothing has been created in vain, that he has not been left uncontrolled. He should always be

A heart that does not carry the love for the Prophet Muhammad is worth to be tormented. If a jewelry is lost, his owner no longer values neither its box nor the cotton surrounding the jewelry. All of them lose their meaning and become worthless.



aware of the divine might and greatness. Allah Almighty describes the believers' contemplation as follows,

"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought):

"Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."'" (Al Imran, 3: 191)

One day, Bilal (r.a.) visited to the Prophet (pbuh) at dawn and saw him very sad. Our Master was crying. He cried so much that his blessed beards, his clothes and even his prayer rug were soaked with his tears.

Bilal (r.a.) asked:

"O Messenger of Allah! Even though Allah Almighty has forgiven all of your faults past and future, why are you crying?"

Our Master answered:

"- Shall I not be a servant who gives thanks to Allah much? I swear to Allah, this night such verses were revealed to me that shame on those who read, but do not contemplate on them." (Ibn Hibban, II, 386)

May our Lord make us be among those who read the Qur'an by understanding it and who look at the universe by contemplating on it.

Necip Fazil cites the Prophet Muhammad as the light of the existence and expresses the mystery of his essence as follows: "It is for the sake of him that we exist." Allah says: "We sent thee not but as a Mercy for all creatures." (al-Anbiya, 21: 107) In short, all creatures owe thanks to that Light of Existence.



May our Lord bless our hearts with the divine blessings from the light of His Messenger.

Amin!..



1. Huseyin Hodja, one of the retired muezzins of Aziz Mahmud Hüdai Mosque, narrated: One night, he heard a noise from the graveyard. He hesitated to go there at night. When he went there in the morning, he saw that a seedling growing through a small hole in the marble layer of a grave cracked the big marble layer. A fragile plant, which can be easily broken by hand, had the marble crack with its patiently growing. This incident shows the omnipotence of Allah Almighty. A tiny virus can easily defeat a strong wrestler.
2. There was a log of date tree that our Prophet (pbuh) used to deliver his sermons by standing on it. When a pulpit was constructed, that log started crying like the sound of a moaning camel due to the sadness of its separation from the Prophet (pbuh). Allah's Messenger (pbuh) came and caressed it. Then the log calmed down. (al-Bukhari, Jum'a, 26; al-Tirmidhi, Manaqib, 6/3627) Hannane means "crying."

The Turkish poet Mehmed Akif:

*Whatever the world has, it is His blessing,
Both the community and the individuals owe Him,
The whole mankind owes to this Innocent...
O our Lord! Resurrect us on the Judgement
Day with this acknowledgement!*



*Through the blessings
of the time and the knowledge*

CONTEMPLATION OF THE LIFE



*There are two advisers to the human against his heedlessness about and running from death. One of them addresses man via the best of the words, i.e. the **Holy Qur'an**, while the other addresses to man via the words of silence, i.e. **the death**. The silent scream of the gravestones is the best witness of this situation.*







Through the blessings of the time and the knowledge

CONTEMPLATION OF THE LIFE

THE BLESSING UPON WHICH ALLAH ALMIGHTY SWEARS

The Being of Allah goes beyond our perceptions. He is transcendental... One of His attributes which points out to our weakness to understand Him is

“Muhalafat li'l-hawadith” which means that Allah does not resemble to any of His creation...

He is beyond time and place... He is the First, the Last, the Everlasting, the One whose existence remains... May His glory be glorified.

Allah Almighty did not manifest His attributes of “Khalq (to Create) and Baqa (to be everlasting)” in any one of His creation. He made all His creation bound/limited by time and space. The human beings, jinn, angels, animals and all other creation are bound



by time. Allah determined a certain time for each. The living beings have a limited life time, while He determined the Last Day for the end of inanimate beings.

Time and life have special meanings for the human beings and the jinn. Because, while other creatures leave the world of existence after they complete their lifetimes and duties, the end of man's and jinn's lifetime is not a real end but a transition to an eternal life. How the capital of life time has been employed in this world will determine how the eternal life will be. Accordingly, the eternal life in the hereafter can be a pleasure or a sorrow or can be a reward or a torment.

There are two calendars working in the sky to serve man to measure the time. The Moon and the Sun are flowing towards a destination determined by Allah Almighty...

This whole flow is an opportunity for man to contemplate...

THE MIRROR TO TAKE LESSONS

Every rising dawn means the opening of a new page from the book of life... What will be written on that page which will be read at the dawn of the Day of Resurrection? What will fill that page?

Every noon when the sun reaches the meridian and the shadows disappear reminds us the Judgement Day when there will be no shadow.

Every rising dawn means the opening of a new page from the book of life... What will be written on that page which will be read at the dawn of the Day of Resurrection? What will fill that page?



Every afternoon with its prolonged shadows reminds us that the sky will turn dark soon and that we should hurry to reach our destinations. It is a warning that the time flies and runs out...

Reminding us the terrifying Judgement Day when the universe will explode, every sunset is a wonderful display covering the horizons...

What the nights will bring is a secret and an enigma... While the daytime is filled with physical activities and abundance, the nights are the times of spiritual journeys with the sky full of stars...

The fall reminds the transience and the winter reminds the death. The spring reminds us the resurrection, while the summer reminds us the eternal harvest.

The calendars in the sky never stop and the pages of the calendars on the wall of our rooms are running out one by one... The years are changing and the months and weeks are running out... While the heedless ones are happy by saying "a new year is starting" or saying "It is my birth day, I am beginning my new age", the wise souls are worried about the question "How was this year recorded in my book of deeds?"

Where does the time come and to where does it flow? When and where will it end?

Allah Almighty guides us to contemplate about the transiency of everything by the first revealed verse of the Qur'an.

Every noon when the sun reaches the meridian and the shadows disappear reminds us the Judgement Day when there will be no shadow.



اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Proclaim! (or read!) in the name of thy Lord and Cherisher,
Who created” (al-Alaq, 96: 1)

“Read every event and every incident... Let your soul meet with
Allah Almighty by every incident...”

This is the best divine favor for those who progress spiritually...
With these lessons and the signs, Allah Almighty reminds the people
on the one hand His omnipotence and His favors to His servants,
and on the other hand the transiency of this world and the eternity
of the hereafter.

It is essential to keep this verse in mind in every moment of our
lives. Our hearts should tremble before everything that we see in
accordance with the verse “وَجَلَّتْ قُلُوبُهُمْ” (al-Anfal, 8: 2). This is the most
obvious indication for the development of our hearts.

By this reading and trembling, we should comprehend the fol-
lowing points:

LIFETIME, A CAPITAL

Life and time are favors given by Allah. They are like rain com-
ing from the skies and the plants growing up from the ground. Allah
Almighty determines and grants lifetimes to His servants from His
eternal treasury.

*Reminding us the terrifying Judgement Day when the uni-
verse will explode, every sunset is a wonderful display covering
the horizons...*



Man should see the sign of mortality engraved in every corner of this universe... He should appreciate every moment by considering it the most valuable blessing... He should live with the worry that the blessing of life may end at any moment... And he should be ready. He should overcome the scary face of death and make it beautiful for himself...

Allah Almighty says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall have a taste of death...” (Al Imran, 3: 185; al-Anbiya, 21: 35)

كُلُّ مَنْ عَلَيْهَا فَانٍ

“All that is on earth will perish.” (al-Rahman, 55: 26)

Man comprehends the value of the blessings that he had only after he loses them. The regret and the panic of man at the last breath are described in the following verse:

“And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say,

“O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good” (al-Munafikun, 63: 10)

To be warning to his community, the Messenger of Allah (pbuh) says:

*What the nights will bring is a secret and an enigma...
While the daytime is filled with physical activities and abundance, the nights are the times of spiritual journeys with the sky full of stars...*



“- There is no one who dies but he shall regret.”

His companions asked: “What shall he regret over O Messenger of Allah?” He answered:

“- If the dead person is a pious believer, he will be regretful that he could not continue his good deeds (in other words, he could not elevate his spiritual state), if the dead person is a bad person, he will be regretful that he did not give up committing sins and correct his behaviors.”

(al-Tirmidhi, Zuhd, 59/2403)

Consequently, no one can allege that he evaluated his life enough.

If man cannot develop his spiritual state, he will be face with the differing struggles of different seasons during his life journey from cradle to the grave. A heedless life spend in the claws of these struggles will be filled with games during the childhood, by lust during the years of youth, unawareness during the years of maturity, and longing and regret during the old ages. Realizing the necessity to save life from wasting it as early as possible and spending it in accordance with the will of Allah means being on the straight path.

Allah wants us to do our best and to live as His servant not less but as much as we can do. He wants this not for a certain period of time, but rather until the end of our lives.

This is because we should protect our lives by paying attention not to be heedless even for a second of it.

The first command of Allah Almighty is

“اقرأ: Read!” He gave this command even before the commands of “Believe, worship and have good character.



FOR EVERY MOMENT

When a person gets a valuable commodity like gold, he tries to protect even its smallest pieces. He tries not to waste even a milli-gram of it. Both the purchaser and the seller weigh it by precision scales. Time is the most valuable blessing bestowed upon man. He can be considered that he properly benefitted from this blessing and gained his eternal life by means of it depending upon how much he appreciated every day, hour and minute in accordance with the consent of Allah.

The human soul does not desire and accept mortality. This is because he always tries to escape from the reality of death and avoid reading the signs of mortality printed on everything. Whereas, death is the gate to the eternal life. Death is what takes place in front of that gate and is a kind of birth to the eternal life.

There are two advisers to the human against his heedlessness about and running from death. One of them addresses man via the best of the words, i.e. the Holy Qur'an, while the other addresses to man via the words of silence, i.e. the death. The silent scream of the gravestones is the best witness of this truth.

Even if there were no adviser, the existence of the death should be enough as an adviser for man. The best definition of life is made by the silent screams coming under the humid stones of the graveyards.

The life has its own calendar like the calendars in the sky and the calendars hung on the walls of our houses.

Read the wisdom in your being!

Read the mysteries in the universe. In other words, read the book of the universe through the eye of your heart by flipping its pages!

Read the secrets, wisdom and truths in the Qur'an by contemplating them!



Following a winter which makes the soil arid and the branches bone-dry, a green and fresh spring comes. In like manner, after being nothing at first, man is created and then starts his life with the season of youth and freshness. Then he reaches the maturity. Just like all summers are followed by the season of fall, the seasons of man's life start to turn reverse. His body starts losing its vigor and the weakness and incompetence start to be observed. In time, he turns into a person who knows nothing. This is expressed in the Qur'an as follows:

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

"But [let them always remember that] if We lengthen a human being's days, We also cause him to decline in his powers [when he grows old]: will they not, then, use their reason?" (Ya Sin, 36: 68)

In other words, a person cannot become eternal by living longer in this transient world. Man's desire for eternity is a sign that he belongs to the hereafter. Those who look at this world through the eyes of wisdom do not value this world other than seeing it as a capital for the hereafter. Because our true abode where we will live is the one in the hereafter.

THE TRUE LIFE IS THE LIFE IN THE HEREAFTER

One should never forget,

Spending life in sins and acts against the contentedness of Allah prevents man to enter the paradise. The more the mistakes increase

"Read in the name of thy Lord and Cherisher, Who created" (al-Alaq, 96: 1)

Read every event and every incident... Let your soul meet with Allah Almighty by every incident..."

This is the best divine favor for those who progress spiritually...



the less chance the person will have to enter the paradise. Contemplating death frequently and deeply will enhance the person's **awareness** on this issue.

It is stated in a hadith,

"Increase in remembrance of death, the severer of pleasures."

(al-Tirmidhi, Qiyamah, 26)

Imam Rabbani says:

"Dying is not a disaster; the real disaster is not knowing what will happen after death."

Ali (r.a.) says:

"The world has turned its back and it is going away, while the hereafter is approaching. Each one of them has its own children. You should be the children of the hereafter. Do not be the children of this world. Because there is deed but not account in this world, while there is account but not deed in the hereafter" (Al-Bukhari, Riqaq, 4)

Those who are unaware of the Truth are flown by the wind of fate in the batch of life. Neither the world they left behind feels sorrow for them nor the hereafter they face welcomes to them.

With its golden pages and dark pages of oppression, history is the greatest source for man to take lessons. The sun shining upon us today once shone upon the palaces, pavilions, and treasures of Pharaohs, Haman, Nimrod, the Ad Tribe and the Thamud Tribe and then shone upon their ruins. The mighty kings and tyrants even whose names were mentioned with horror once, are now under a

All the flames whether it comes from the sun or from a bakery stove or from a candle always remind a believer the hell, staying away from Allah's wrath and piety...



bank of soil and facing with the divine revenge. The places and souls which are not illuminated by the sun of faith are spiritually like places of fire. Whereas the hearts illuminated by the sun of faith are the abodes of eternal peace.

Jafar al-Sadiq (may Allah show mercy on his soul) expressed the situation of the children of the world and the children of the hereafter as follows:

“Allah inspired the world as follows:

“O world! Serve and help those who serve Me (in other words, who strive for Allah)!

Make those who serve you (in other words, who struggle for their selfish desires) tired and worn out (by making them work for their worldly deeds).

One must always be in the state of contemplation in order to avoid from wasting the capital of life and to utilize it with acts of worship.

Allah Almighty bestowed another blessing to His servants to expand their horizons of contemplation. He bestowed the blessing of knowledge only to man among other creation. He bestowed upon man the manifestations of beneficial knowledge. If one observes everything ranging from atoms to the planets through the lens of knowledge, he will see and witness only the omnipotence of Allah and the purpose of creation.

“Whoever increases his knowledge but does not increase his piety and asceticism, he only increases his distance from Allah”
(*al-Suyuti, Jami' al-Saghir, II, 169*)



The science consists of the determining certain principles related to the things and the events. Allah is the one who determines these principles. If the science is utilized for just to store these principles in one's mind, it cannot provide anything to him regarding the truth and the hereafter. Benefits of a science that cannot pass beyond the horizons of the world can be limited within the limits of this life. It provides man a job, authority and some worldly income. That is all... However, it causes to lose many things in the hereafter.

How eloquently Yûnus Emre expresses:

İlim, ilim bilmektir,
İlim kendin bilmektir,
Sen kendini bilmezsen,
Ya nice okumaktır!

Knowledge should mean a full grasp of knowledge:
Knowledge means to know yourself, heart and soul.
If you have failed to understand yourself,
Then all of your reading has missed its call.

We should always ask:

To where our knowledge is directing us?

How eloquently Yûnus Emre expresses:

*Knowledge should mean a full grasp of knowledge:
Knowledge means to know yourself, heart and soul.
If you have failed to understand yourself,
Then all of your reading has missed its call.*



TO WHERE DOES OUR KNOWLEDGE TAKE US?

As it is stated in the hadith,

“Whoever increases his knowledge but does not increase his piety and asceticism, he only increases his distance from Allah” (Suyuti, Jami' al-Saghîr, II, 169)

Imam Ghazali's following advice to his son is in a way an interpretation of the above mentioned hadith:

“O my son! As any deed cannot be without knowledge, knowledge without deed is a type of insanity too. You should know that the knowledge that does not prevent you from committing sins and that does not get you closer to devotion, will not keep you away from the hell (and will not get you closer to the heaven)”.

Just like life, knowledge is also a blessing and it should be properly utilized. When this is not realized, not only knowledge will be wasted uselessly but also it will drag man into the disaster with its side effects such as arrogance, selfishness, and heartlessness. Abu Hazim, one of the scholars of the early days of Islam, said:

“All blessings and knowledge that do not get one closer to Allah is only a trouble.”

The true purpose of knowledge, i.e. the purpose of determining the divine principles embedded into the creation, should be seeing the omnipotence of Allah and the divine manifestations exhibited in them.

Communities cannot achieve peace through the opinions of the self-righteous people who concentrated on the dusty philosophy books. Instead what will bring the peace and happiness to the humanity are the souls of dervishes who are molded by culture of the Qur'an and the Sunnah and who have reached perfection by Sufi wisdom.



If the blessing of the knowledge serves to this purpose, it will not only strengthen the believer's faith but also facilitate his comprehension of the real purpose of life.

This is because the first command of Allah Almighty was “اقرأ: Read!” even before the commands “Believe, worship and have good character.”

This means,

Read the wisdom in your existence!

Read the mysteries of the universe. In other words, read the book of the universe through the eye of your heart by flipping its pages!

Read the secrets, wisdom and truths in the Qur'an by contemplating on them!

A person who manages to combine all these three types of reading immediately prostrates. As long as he keeps this contemplation alive, he becomes a kind of mirror reflecting the secrets of the eternal truth and lives energetically with the divine love. He manifests the facts set out by the following verse:

“...for without doubt in the remembrance of Allah do hearts find satisfaction.” (al-Ra'd, 13: 28)

All the flames whether it comes from the sun or from a bakery stove or from a candle always remind a believer the hell, staying away from Allah's wrath and piety...

Imam Ghazali

“O my son! As any deed cannot be without knowledge, knowledge without deed is a type of insanity too. You should know that the knowledge that does not prevent you from committing sins and that does not get you closer to devotion, will not keep you away from the hell (and will not get you closer to the heaven).”



A garden, a river and the sings of a nightingale remind a believer the paradise and the requirements to be done for the invitation to the paradise. The blessings that he witnesses enhance his gratitude, while the divine manifestations that he observes enhance his awe of Allah.

The Holy Qur'an always invites us the knowledge, contemplation, thinking and taking lessons.

All the knowledge we need exists in the Qur'an but in the form of essence, wisdom and mysteries...

Allah Almighty asks to those who cannot comprehend the divine manifestations:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَفْقَالُهَا

“Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?” (Muhammad, 47: 24)

Through the warnings that can open the locks of the hearts and the questions that lead us to contemplation, the Holy Qur'an teaches us the wisdom side of knowledge.

THE WISDOM ASPECT OF KNOWLEDGE

The following verse explains the steps of the development of the human embryo in the mother's womb:

“Now, indeed,

Abu Hazim:

“All blessings and knowledge that do not get one closer to Allah is only a trouble.”



- We create man out of the essence of clay,
- and then We cause him to remain as a drop of sperm in [the wombs] firm keeping,
- and then We create out of the drop of sperm a germ-cell,
- and then We create out of the germ-cell an embryonic lump,
- and then We create within the embryonic lump bones,
- and then We clothe the bones with flesh
- and then We bring [all] this into being as a new creation: hallowed, therefore, is God, the best of artisans! (al-Mu'minun, 23: 12-14)

This detail was not known at the time when the Qur'an was revealed. However, this detailed information can be used only by the specialists in the field of medicine. What needed by all the people is to comprehend the secrets and wisdom of this miracle of the creation and to give thanks to Allah.

A person, who has doubts about the hereafter and resurrection and who questions how the rotted bones will come together again must first look at his own creation.

When he starts to comprehend how he was transformed out of a sperm to a perfect form, he will also understand how simple and easy for his Creator to resurrect him. It is stated in a verse about the disbelievers,

With its golden pages and dark pages of oppression, history is the greatest source for man to take lessons. The sun shining upon us today once shone upon the palaces, pavilions, and treasures of Pharaohs, Haman, Nimrod, the Ad Tribe and the Thamud Tribe and then shone upon their ruins.



“Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary! And he makes comparisons for Us, and forgets his own (origin and) Creation:

He says, “Who can give life to (dry) bones and decomposed ones (at that)?” Say,

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ

“He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!” (Ya Sin, 36: 77-79)

When we look at the soil that we live on through the window of past, we can realize that we are walking on the corpses of billions of people who lived and died from the time of Prophet Adam and until today and whose corpses were mixed into the soil like superposed shadows.

When we look at the same soil from the window of future, we will see billions of people under it too. When considered from this point of view, we will see the superposed shadows of billions of people who live in the past and the shadows of billions of people who will live in the future.

Coming from the soil and going back to the soil... A marvelous flow from the soil to the soil...

Once, Mawlana Jalaluddin al-Rumi and Husamettin Çelebi were together at a funeral. People in the funeral started to discuss whether to bury the body in a coffin or not. Husamettin Çelebi said:

An injured bird with broken wings is a scene moving the mercy and compassion of a delicate heart. However, on the other hand, the same scene means the happiness of an easy prey for a cat. It is same in regards to the situation of the scholars who have gathered material knowledge but have no share regarding the spiritual benefits.



“We should bury him without a coffin... Because the soil is a mother for a man, but the wood is just a sibling. We should put the body on the bosom of the mother not the sibling.” In this way, he reminded the meaningful relationship between man, trees and the soil. In fact, trees and man are like siblings in respect to their origins and material structures.

Because, both our body and our food come from the soil. All the phases of human creation starting from being the father’s sperm drop, developing in the mother’s womb, and then growing up are all related to the food coming from the soil. Therefore, the clothes worn on our soul is also soil and is made of soil.

Keeping this fact in mind, we should contemplate the soil from the windows of being provision.

The soil prepares dinner tables for billions of creatures uninterrupted. Billions of living creatures leave their waste, leftovers and finally their body to the soil. Soil cleanses, feeds and is stamped on under the feet of these whom it feeds. However, it still lets the roses blossom on it. It still let the springs flow out of its bosom. Despite its enormous service, it still is silent and humble.

This is because Mawlana Jalaluddin al-Rumi says by pointing out such meanings of the soil:

“Be humble like the soil...” Which means,

“Be altruistic like the soil...”

“Be fruitful like the soil...”

Billions of living creatures leave their waste, leftovers and finally their body to the soil. Soil cleanses, feeds and is stamped on under the feet of these whom it feeds. However, it still lets the roses blossom on it. It still let the springs flow out of its bosom. Despite its enormous service, it still is silent and humble.



“Be soil and let life spring out from you!”

Mysteries over mysteries ... The universe a book full of mysteries...

Allah Almighty always invite man to contemplate and be vigilant and aware with the statements and questions such as follows:

“Will you not think of?”

“Will you not contemplate?”

“Will you not take heed of?”

“There are messages indeed for those who are endowed with reason.”

The heedlessness of man prevents him from insanity to a certain extent. Because the things that wait for him in the future such as death, grave, resurrection, giving account for, the terrifying journey over the sirat bridge and the unknownness of the end are all the causes of fear and worry. If man always contemplated upon these matters, he would not eat, drink and live due to crying and asking forgiveness from Allah.

However, we can continue our lives thanks to some degree of unawareness and forgetfulness, a kind of blessing of Allah Almighty. Islam wants us to carry out our duties by keeping a balance between fear and hope.

On the other hand, this situation should not develop into the unawareness and insensitivity about death and the life after death. The friends of Allah always lived under the great worry about the

Mawlana Jalaluddin al-Rumi:

“O thou that bittest thy lip (in admiration) at the beauty of spring, look on the coldness and paleness of autumn”



hereafter and warned us that this fear should always be maintained in the heart.

Once it was asked to Ibrahim Ethem:

“Why are our prayers not accepted?” He replied,

“You know Allah but do not obey His commands!

You know the Prophet but do not adopt his Sunnah!

You read the Qur’an but do not act in accordance with it!

You benefit the sustenance of Allah but do not give thanks!

You know the heaven but do not strive to deserve it!

You know the hell but do not fear from it!

You say “there is death in the end” but do not remember it!

You put your parents into their graves with your own hands but do not take a lesson.

How can the prayer of a person in this condition be accepted?”
(Tadhkirat al-Awliya)

This heedlessness is so foolish that those who know that they will die and prepare their own grave while they are still alive are heedless to prepare themselves to the grave. This is because Abu Bakr (r.a.) warns:

“Instead of preparing a grave for yourself, prepare yourself to the grave.”

Mawlana Jalaluddin al-Rumi narrates:

Mawlana

*“In the daytime thou didst deem the countenance of the sun
beauteous: remember its death in the moment of setting.”*



“O thou that bittest thy lip (in admiration) at the beauty of spring, look on the coldness and paleness of autumn.”

“In the daytime thou didst deem the countenance of the sun beauteous: remember its death in the moment of setting.”

Thou sawest the full-moon on this lovely firmament: observe also its anguish (caused by the loss of visibility) during the interlunar period.

A boy, on account of his beauty, became the lord of the people: after the morrow he became doting and exposed to the scorn of the people.

If the body of those in the fresh bloom of youth has made thee a prey, after (it has come to) old age behold a body (bleached) like a cotton plantation.

O thou who hast seen rich viands, arise and see the residue thereof in the latrine.

Say to the filth, “Where is that beauty of thine—the savor and goodness and (sweet) scent (which thou hadst) in the dish?”

It replies, “That (beauty) was the bait: I was its trap: since thou hast fallen a prey (to it), the bait has become hidden.”

Many fingers that in handicraft (skill and dexterity) were the envy of master craftsmen have at last become trembling.”

The soul-like intoxicating narcissus-eye (of the beloved)—see it dimmed at last and water trickling from it.

Mawlana Jalaluddin al-Rumi says,

“O thou who hast seen rich viands, arise and see the residue thereof in the latrine.”



The lion (hero) who advances into the ranks of lions (valiant foes)—at last he is conquered by a mouse.

The acute, far-seeing, artful genius—behold it at last imbecile as an old ass.

The curly lock that sheds (a fragrance of) musk and takes away the reason—at last it is like the ugly white tail of a donkey.

Observe its (the World's) existence, (how) at first (it is) pleasing and joyous; and observe its shamefulness and corruption in the end

For it showed the snare plainly: it plucked out the fool's moustache in thy presence.

Do not say, then, "The World deceived me by its imposture; otherwise, my reason would have fled from its snare."

Come now, see (how) the golden collar and shoulder-belt have become a shackle and gyve and chain.

Reckon every particle of the World (to be) like this: bring its beginning and its end into consideration.

The more anyone regards the end (ākhir) the more blessed he is; the more anyone regards the stable (ākhur) the more banned he is.

Regard every one's face as the glorious moon: when the beginning has been seen, see the end (also),

Lest thou become a man blind of one eye, like Iblīs: he, like a person docked (deprived of perfect sight), sees (the one) half and not (the other) half.

Mawlana Jalauddin al-Rumi says:

"Say to the filth, "Where is that beauty of thine—the savor and goodliness and (sweet) scent (which thou hadst) in the dish?"

It replies, "That (beauty) was the bait: I was its trap: since thou hast fallen a prey (to it), the bait has become hidden."



He saw the clay (tín) of Adam but did not see his obedience to God (dín): he saw in him this world but did not see that (spirit) which beholds yonder world. The superiority of men to women, O valorous one, is not on account of strength and moneymaking and (the possession of) landed estates; Otherwise the lion and elephant because of (their) strength would be superior to the human being, O blind one.

The superiority of men to women, O time-server, is because man is more regardful of the end. The man who is crooked in respect of seeing the end, he, like a woman, is inferior to those acquainted with the end.

From the World are coming two cries in opposition (to each other): (bethink thyself) for which (of them) thou art adapted. Its one cry is the (means of) quickening the devout with (spiritual) life; and its other cry is the (means of) cajoling the graceless.

(The World says), "I am the thorn-blossom, O sweet cherisher (of love for me): the flower will drop and I shall remain a (mere) thorn-bough."

The cry of its (the World's) blossom is, "Here is the flower-seller!" The cry of its thorn is, "Do not strive (to advance) towards me." (If) thou hast accepted (responded to) this (alluring cry), thou art left (unmoved) by the other, for a lover is deaf to the contrary of the object loved (by him).

The one cry is this, "Here am I, ready"; the other cry is, "Look upon my latter end. My readiness is like guile and ambush: behold the image of the end in the mirror of the beginning."

Mawlana Jalauddin al-Rumi says:

"From the World are coming two cries in opposition (to each other): (bethink thyself) for which (of them) thou art adapted. Its one cry is the (means of) quickening the devout with (spiritual) life; and its other cry is the (means of) cajoling the graceless."



When thou hast gone into one of these two sacks, thou hast become contrary and unsuitable to the other. Oh, happy is he who, from the first, heard that which the intelligences and the (spiritual) ears of (holy) men have heard. (Mawlana, Book IV, verses 1596-1630)

Mawlana mentioned two types of voices, which are opposite each other. One of these voices is the inclination to this world and the other one is the hate of this world. Whichever you hear and accept these voices, you cannot hear the other one.

In this sense, it is said that:

“The world and the hereafter are like co-wives. The happier you make one of them, the angrier the other one will be.”

Allah Almighty gives the soil and the rain as examples. No matter how much science improves, it cannot solve the mysteries of life. Another example leading man to contemplate is the seas given to man’s service and journeys...

“Verily,

- in the creation of the heavens and of the earth, and
- the succession of night and day: and
- in the ships that speed through the sea with what is useful to man: and
- in the waters which Allah sends down from the sky, giving life thereby to the earth after it had, been lifeless, and causing all manner of living creatures to multiply thereon: and

Mawlana Jalauddin al-Rumi says:

“O dervish; Look at final form of an embroidery in the mirror! Always remember ugliness of a beautiful one in the old ages, and that a building will become a ruin one day. So do not be deceived by the lie in the mirror...!”



- in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this]

There are messages indeed for people who use their reason.”

(al-Baqara, 2: 164)

The macro cosmos, namely the universe is another manifestation of the divine might. Allah Almighty invites man who is a tiny being on earth to contemplate.

Allah swears on the moon, the sun, the stars and the planets. He invites us to comprehend their marvelous and flawless systems determined by Allah who is ‘Aziz (the Mighty One) and ‘Alim (the All-Knowing One).

In the last centuries, the area of the science was dominated by the disbelievers. They tried to solve the mysteries of the power of Allah. However, they were defeated by the divine mightiness at every step... Although they could not confess the existence of the Creator, they became speechless against His arts. In the verse, Allah invites man to confess his weakness:

IS THERE ANY KIND OF DISORDER?

[Hallowed be] He who has created seven heavens in full harmony with one another:

No fault will thou see in the creation of the Most Gracious.

And turn thy vision [upon it] once more: canst thou see any flaw? Yea, turn thy vision [upon it] again and yet again: [and every

“The world and the hereafter are like co-wives. The happier you make one of them, the angrier the other one will be.”



time] thy vision will fall back upon thee, dazzled and truly defeated.... (al-Mulk, 67: 3-4)

What a magnificent manifestation of omnipotence!...

Our Lord gives examples from everything around us. He gives examples from our food, from the animals given our disposal, fruits, grains, milk, honey, etc. He also invites us to contemplate and to observe everything with the view of taking the lesson.

However, all this contemplation and benefitting from the lessons are the work of neither the brain nor the eyes and ears. This necessitates a heart whose spiritual horizons are opened by belief and piety. A believer can apprehend all these facts if the horizons of his heart are open. Just like when the four walls of a room are covered with bricks, the room becomes a kind of dark prison, when the heart is covered by the curtains of heedlessness; when it is be filled by the fumes of greed, passion, arrogance, selfishness, anger; and when it is darkened by the filth of sins and disobedience, the owner of this heart becomes a foolishly looking, clumsy and insensible being.

An injured bird with broken wings is a scene moving the mercy and compassion of a delicate heart. However, on the other hand, the same scene means the happiness of an easy prey for a cat.

It is same in regards to the situation of the scholars who have gathered material knowledge but have no share regarding the spiritual benefits. They see everything as a material benefit and a profit to be traded, exploited or annihilated.

Life is a favor and time is a blessing... Allah granted them from His eternal treasures to the man... Allah determines the period of life. The man should consider every moment as a valuable blessing and utilize it.



If a portion of kebab is put in front of a cat, it will start eating hungrily. However, if a mouse passes in front of the cat, it leaves the kebab and chases the mouse. The situation of an impertinent soul is similar to this. It leaves happiness and chase to calamity.

The situation of the so-called scholars, who are attracted by the world, is the same. Instead of comprehending the divine facts, they perceive only the benefits which are a kind of filth.

In fact, because of these people's greed, many kind of living beings faced the danger of extinction. As a result of wasting and misuses, pollution and deterioration take place in the seas and over the lands. The developments brought about by the science are only limited to the killers' upgrading to usage of the gun from the usage of knife.

Influenced by their scientific developments, unfortunately, some Muslims, just like them, assumed these useless sciences as the only purpose.

The knowledge which has been granted to man by Allah to sustain his belief and piety was tried to be made a means for the disbelief. The religion, devotion and obedience to the rules of Allah have been presented as the deeds of the illiterate.

This self-seeking interpretation of science has also affected the economic life. "Let them do, let them pass!" has become the dominating principle of the globalized world.

"It does not matter what happens to those who are at the bottom."

No matter how knowledgeable he is, if a person denies Allah and does not worship to him, he is illiterate, stupid and tactless in the presence of Allah and the believers. His knowledge is also a useless one.



This system has transformed the man's state so much that he lost his compassion, mercy, and tears. He turned into something whose horizon of conscience is dark and closed...

Today, the development of the machine, which is a pile of iron, is called as civilization. Whereas, this civilization, in the words of Mehmet Akif, is a monster which has only one tooth left...

Today, for example, high explosive bombs are invented. By using them, the innocent people, mothers, children, animals, and even plants have been killed. This world made human selfish and brutal. Syria and Gaza are the most explicit examples of this. The difference between the tyrants who lived 14 centuries ago during the age of ignorance and the tyrants living today is limited only to their clothing and instruments.

Whereas, the real conquest is the conquest of the hearts. The conquest of Islam has been only the conquest of the hearts. The history is the witness of this.

On the other hand, no matter how much humanity has developed in the knowledge and the technology, its needs has remained the same. Nothing has filled the gap of faith, peace and the spirituality.

No matter how knowledgeable he is, if a person denies Allah and does not worship to him, he is illiterate, stupid and tactless in the presence of Allah and the believers. His knowledge is also a useless one.

[Hallowed be] He who has created seven heavens in full harmony with one another: No fault will thou see in the creation of the Most Gracious. And turn thy vision [upon it] once more: canst thou see any flaw? Yea, turn thy vision [upon it] again and yet again: [and every time] thy vision will fall back upon thee, dazzled and truly defeated.... (al-Mulk, 67: 3-4)



The principal duty of man is to know and worship Allah. All knowledge exists to serve this purpose. Allah Almighty wants His servants to awaken as well as our sick and senseless hearts to be cured.

May our Lord make us among the sincere believers who live their lives on the path of permissible, who worship Allah in compliance with the divine requirements, who decorate their souls with the perfect characteristics and who are admitted to heaven in the end...

May our Lord make us among the fortunate servants of Allah who adorn themselves with the manifestations of beautiful divine names and whose souls reach the union with the heart of Allah's Messenger Muhammad (pbuh) ...

Amin!...



When a person gets a valuable commodity like gold, he tries to protect even its smallest pieces. He tries not to waste even a milligram of it. Both the purchaser and the seller weigh it by precision scales. Time is the most valuable blessing bestowed upon man. He can be considered that he properly benefitted from this blessing and gained his eternal life by means of it depending upon how much he appreciated every day, hour and minute in accordance with the consent of Allah.

